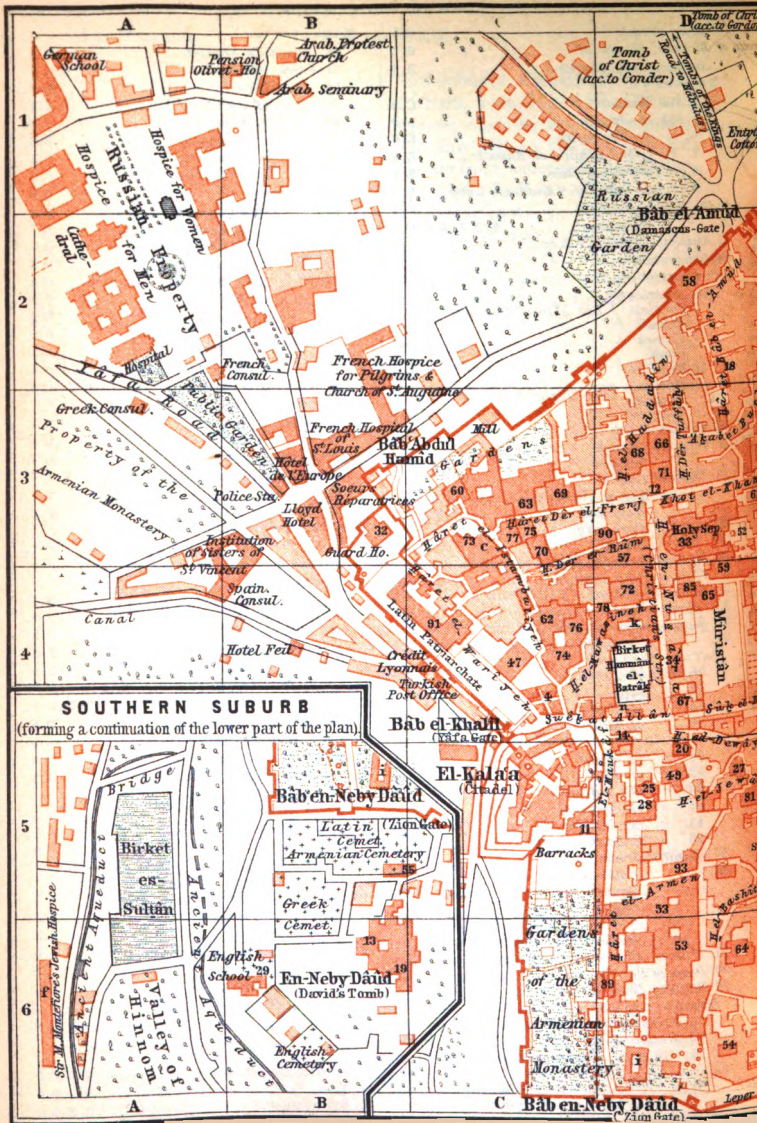


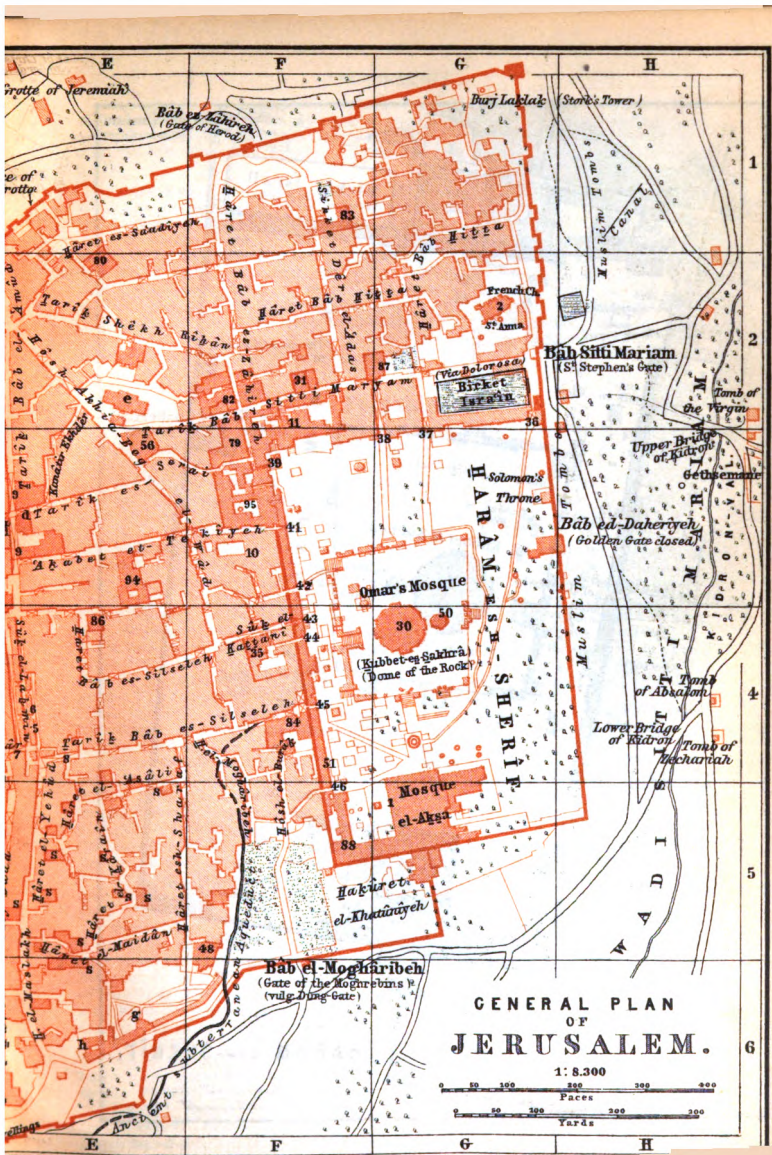
# Plan of Jerusalem.

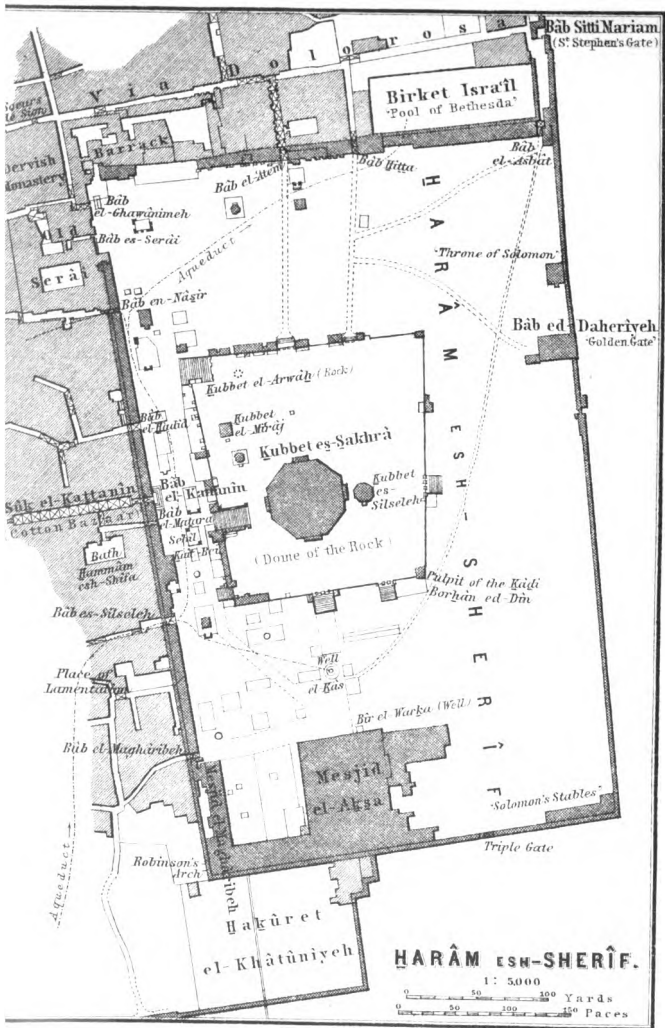
1. <i>Akşa-Mosque</i>	G. 5.
2. <i>S<sup>t</sup> Anne, Church of</i>	G. 2.
<i>Arabian Prot. Church</i>	B. 1.
<b>Bazaars:</b>	
4. <i>New Bazaar</i>	C. 4.
5. <i>Suk el-Attarin</i>	E. 4.
6. " <i>el-Khawajat</i>	E. 4.
7. " <i>es-Sabaghin (el-Khozur)</i>	E. 4.
8. " <i>esh-Shawahin</i>	E. 4.
9. " <i>es-Sem'ani (Khân ez-Zit)</i>	E. 3.
10. <i>Barracks (Cavalry)</i>	F. 3.
11. " <i>(Infantry)</i>	F. 2. 3. & C. D. 5.
12. <i>Khanka (Suladin's Hospice)</i>	D. 3.
13. <i>Aenaculum</i>	B. 6.
<b>Consulates:</b>	
14. <i>American</i>	} see Map of Environs
<i>German</i>	
<i>British</i>	
<i>French</i>	
<i>Greek</i>	
17. <i>Russian</i>	B. 2.
<i>Italian</i>	} see Map of Environs
<i>Austrian</i>	
<i>Spanish</i>	
19. <i>David's Tomb</i>	A. B. 4.
23. <i>German Church</i>	B. C. 6.
" <i>School</i>	D. 4.
25. <i>English Church</i>	A. 1.
" <i>Bishop's Residence, see Map of Env.</i>	D. 5.
27. " <i>Hospital</i>	C. 5. & D. 5.
28. " <i>Parsonage</i>	D. 5.
29. " <i>School</i>	B. 6.
30. <i>Dome of the Rock (Kubbet es-Sakhra)</i>	G. 4.
31. <i>Chapel of the Scourging</i>	F. 2.
32. <i>Castle of Goliath (Kasr Jülüd)</i>	B. 3.
33. <i>Church of the Sepulchre</i>	D. 3.
34. <i>Hammâm el-Batrâk (Patriarch's Pond)</i>	D. 4.
35. " <i>esh-Shifâ (Pool of Bethesda)</i>	F. 4.
<b>Harâm Gates:</b>	
36. <i>Bâb el-Asbât</i>	G. 2.
37. " <i>Hitta</i>	G. 2.
38. " <i>el-Atem</i>	G. 2. 3.
39. " <i>el-Ghawânimeh (es-Serâi)</i>	F. 3.
41. " <i>en-Yâsir</i>	F. 3.
42. " <i>el-Hadîd</i>	F. 3.
43. " <i>el-Kattânin</i>	F. 4.
44. " <i>el-Mafara</i>	F. 4.
45. " <i>es-Silseleh</i>	F. 4.
46. " <i>el-Maghâribeh</i>	F. 5.
47. <i>Hospital, Greek</i>	C. 4.
48. " <i>Rothschild's</i>	F. 5. 6.
" <i>German, see Map of Environs</i>	
" <i>English, see N<sup>o</sup> 27</i>	
" <i>of S<sup>t</sup> John; see Map of Env.</i>	
" <i>Marienhilfe (Children's)</i>	
49. <i>S<sup>t</sup> James, Church of (Old)</i>	D. 5.
50. <i>Dome of the Chain</i>	G. 4.
51. <i>Waiting Place of the Jews</i>	F. 4.
<b>Monasteries:</b>	
52. <i>Abyssinian</i>	D. 3.
53. <i>Armenian (Great)</i>	D. 5. 6.
54. " <i>Nunnery Dêr en-Zêtîni (House of Annas)</i>	D. 6.
55. " <i>Monastery of M<sup>t</sup> Zion (House of Caiaphas)</i>	B. C. 5.

<b>Monasteries:</b>	
56. <i>Armenian Catholic</i>	E. 3.
57. <i>Greek (Great)</i>	D. 3. 4.
58. " <i>(New)</i>	D. 2.
59. " <i>of Abraham</i>	D. 3. 4.
60. " <i>S<sup>t</sup> Basil</i>	C. 3.
61. " <i>Caralombos</i>	D. 3.
62. " <i>Demetrius</i>	C. 4.
63. " <i>S<sup>t</sup> George (I)</i>	C. 3.
64. " " <i>(II)</i>	D. 6.
65. " <i>Gethsemane</i>	D. 4.
66. " <i>S<sup>t</sup> John Euthymius</i>	D. 3.
67. " <i>S<sup>t</sup> John the Baptist</i>	D. 4.
68. " <i>S<sup>t</sup> Catharine</i>	D. 3.
69. " <i>S<sup>t</sup> Michael</i>	C. 3.
70. " <i>S<sup>t</sup> Nicholas</i>	C. 3.
71. " <i>Panagia</i>	D. 3.
72. " <i>Panagia Melaena</i>	D. 4.
73. " <i>S<sup>t</sup> Theodore</i>	C. 3.
74. " <i>Catholic (Melchites)</i>	C. 4.
75. <i>Sisters of S<sup>t</sup> Joseph</i>	C. 3.
76. <i>Coptic (S<sup>t</sup> George)</i>	C. 4.
77. <i>Latin S<sup>t</sup> Sabrator</i>	C. 3.
78. " <i>S<sup>t</sup> Lewis</i>	D. 4.
79. <i>Muslim Dervishes</i>	F. 3.
80. " <i>Maulwiyeh Dervishes</i>	E. 1. 2.
81. <i>Syrian</i>	D. 5.
82. <i>Sisters of Zion</i>	F. 2.
83. <i>El-Ma'muniyeh, Ruin (formerly S<sup>t</sup> Mary Magdalen)</i>	F. 1.
84. <i>Mehkemeh (House of Judgment)</i>	F. 4.
<b>Mosques:</b>	
85. <i>Jâmi' el-'Omari</i>	D. 4.
86. <i>Mesjid el-Kurâmi</i>	E. 4.
87. " <i>el-Majâhidin</i>	G. 2.
88. " <i>el-Maghâribeh</i>	F. 5.
89. <i>Patriarchate, Armenian</i>	D. 6.
90. " " <i>Greek</i>	D. 3.
91. " " <i>Latin</i>	B. C. 4.
<i>Post Office, Turkish</i>	D. 4.
93. " " <i>Austrian</i>	D. 5.
94. <i>Serâi, Present (Pasha's Residence)</i>	E. 3.
95. <i>Serâi, Old (State Prison)</i>	F. 3.
<b>Hotels and Hospices:</b>	
<i>Hôtel de l'Europe</i>	B. 3.
<i>Lloyd Hotel</i>	D. 4.
<i>Hotel Feil</i>	B. 4.
<i>Grand New Hotel, in the New Bazaar (see N<sup>o</sup> 4.)</i>	
<i>Jerusalem Hotel, see Map of Environs</i>	
c. <i>Casa Nova of the Franciscans</i>	C. 3.
d. <i>Hospice of S<sup>t</sup> John</i>	E. 3.
e. " <i>Austrian</i>	E. 2.
f. " <i>Jewish (Montefiore)</i>	A. 6.
g. " <i>German Jewish</i>	E. 6.
h. " <i>Spanish Jewish</i>	E. 6.
i. " <i>Armenian</i>	B. 5.
k. <i>Coptic Khân</i>	D. 4.
<b>Bankers:</b>	
<i>Crédit Lyonnais</i>	B. C. 4.
n. <i>Valero</i>	D. 4.
s. <i>Synagogues (in Jews' quarter)</i>	D. E. 5. 6.









A frequented road from Jerusalem to the coast led viâ these villages in antiquity. In 1<sup>hr.</sup> 40 min. we reach the top of the pass and see *El-Jib* and *En-Nebi Samu'el*. 23 min., *El-Jib* (p. 115). Hence to Jerusalem, see p. 115.

FROM RAMLEH TO JERUSALEM viâ BÊT NÛBÂ, 8½ hrs. The road diverges from the carriage-road close by the 7th watch-tower (p. 15). After 10 min. we follow the Roman road coming from Lydda, leaving *Bêt 'Ennâbeh* (p. 15) on the left. 35 min., *Kafr Tâb* (p. 15). 25 min., on a hill to the right, *Sibîi* and *Dér Nakhleh* (i. e. Michael). 55 min., the large village of *Bêt Nûbâ*. This can scarcely be the ancient *Nob* (1 Sam. xxi. 1). Ruins of a Crusaders' church; a holy-water stoup of the 12th century. To the right, on a hill, is *Yâlo* (*Ajalón*, Jos. x. 12). 18 min., a hill with ruins (*Suwân*). 35 min., the ruin of *El-Burêj* (i. e. small castle); 25 min., another ruin, *El-Muska* (an old khân). 50 min., *El-Kubêbeh* (see p. 115). Hence to Jerusalem (2½ hrs.), see p. 115.

#### 4. Jerusalem.

**Arrival.** The station is to the S. of the town, ¼ hr. from the Jaffa Gate, to the E. of the German Temple colony. Carriage to the town, 2-5 fr. according to the season.

**Hotels.** \*GRAND NEW HOTEL (landlord *Morcos*; Cook's and Stangen's hotel), in the new Bazaar (Pl. 4, C 4); HÔTEL DE L'EUROPE, in the Jaffa road (Pl. B, 3; landlord *Herr Kappus*); LLOYD HOTEL, in the Jaffa road (Pl. B, 3; landlord *Herr A. Fast*); MÉTROPOLE, on the Jaffa road (Pl. B, 4; landlord *Herr Feit*). — JERUSALEM HOTEL (see map of environs; landlord *Kaminitz*), in the Jaffa suburb. Pension, excl. wine, in the season 10-15 fr. (less for a prolonged stay), at other times 6-8 fr. (on arrangement). Jerusalem wine, 1-2 fr. per bottle, good French red wine from 3 fr. — PENSION OLIVET-HOUSE, in the Jaffa suburb (see map of environs). — **Hospices.** *Prussian Hospice of St. John* (Pl. d, E 8; superintendent *Bayer*), recommended for a prolonged stay (secure rooms in advance during the season); cuisine plain but good, pension, incl. wine, 5 fr. — *German Catholic Hospice* (see map of the environs), in the Jaffa suburb. — *Austrian Hospice* (Pl. e; E, 2), in the Via Dolorosa. — *Casa Nuova* of the Franciscans (Pl. c; C, 3). — All these hospices are plainly but well fitted up; clean beds and good food. Travellers of means are charged 5 fr. a day or at any rate are expected to pay that sum.

**Beer-houses and Cafés.** *European Casino* (landlord *A. Fast*), opposite the citadel; *Gambrinus* (landlord *Haug*), next door to the Crédit Lyonnais, in the Jaffa road; *Bshara Fata*, in the New Bazaar (Pl. 4); *A. Lendhold*, in the Temple colony (has a brewery of his own). Bavarian beer 7-9 pi. a bottle. — **Confectioner.** *Bacher*, in the Jaffa road. — **Wine.** *Bayer*, in the hospice of St. John (see above); *Bshara Fata*, see above; *Imberger, Berner*, in the colony. Jerusalem wine, 1-2 fr. a bottle.

**Arabian Coffee-houses** are numerous, but are not frequented by foreigners; one of the best is close by the Jaffa Gate; another is the *Café Beledi* in the Jaffa road; a third is mentioned on p. 79.

**Consulates.** Permission to visit the mosques can be obtained only through the consulate. — American (see map of environs), *Wallace*; Austrian (see map of environs), *H. Jehlitschka*; British (see map of environs), *J. Dickson*; French (Pl. A, B, 2), *Ch. Ledoux*, consul-general; German (see map of environs), *Dr. von Tischendorf*; Greek (Pl. A, 3), *J. Mertrud*; Italian (see map of environs), *Cazzani*; Russian (Pl. 17: B 2), *Arsenief*; Spanish (Pl. A, B, 4), *F. J. de Salas*.

**Post Office.** *Turkish* (Pl. B, C, 2), outside the Jaffa Gate; *Austrian* (Pl. 93; D, 5). Letters may be addressed 'poste restante', but it is safer to have them addressed to the hotel or consulate. — International Telegraph, in the Turkish post office.

**Money.** See p. xxix and the table before the title-page.

**Bankers.** *Crédit Lyonnais*, (Pl. B, C, 4), in the Jaffa road; *Deutsche Palæstina-Bank*, opposite the Citadel (Pl. E, 4); *Valero* (Pl. n, D, 4), David

Street. *David Weller* and *A. Singer* also transact banking-business. — The traveller should always be well supplied with small change, which may be obtained at the bazaar, but he should be on his guard against imposition.

**Physicians.** *Dr. Arbella*, phys. in the Rothschild hospital; *Dr. Cant*, phys. of the English eye-hospital; *Dr. Einsler*, phys. of the Leprosy; *Dr. Elliewich*, phys. of the English mission; *Dr. Euchides*, municipal phys.; *Dr. Feuchtwanger*, Jewish phys.; *Fra Pietro*, M. D., phys. of the Franciscan monastery; *Dr. de Fries*, phys. in the French hospital of St. Louis; *Dr. Haddess*, Jewish phys.; *Dr. Hoffmann*, phys. in the German hospital; *Dr. Mazarak*, phys. in the Spanish Jews' hospital; *Dr. Pacter*, phys. of the Maltese Order at Tantûr; *Dr. Sandrecsky*, phys. in the German hospital 'Marienstift'; *Dr. Savignoni*, phys. of the Greek hospital; *Dr. Severin*, phys. of the Russian hospital; *Dr. Wallach*, Jewish phys.; *Dr. Wheeler*, phys. of the English mission. — **Dentist**, *Dr. Reglaff*.

**Chemists.** *Paulus*, German chemist, in the German colony; *Gailanopoulos*, beside the Jaffa Gate; *Damiani*, in the Bazaar (Pl. 4); also *Dr. Sandreczky*, and at the Hospitals.

**Divine Service.** *Church of England*: (a) in *Christ Church* (Pl. 25; D, 5), 10 a.m. in English; 3.30 p.m. in German; 7.30 p.m. in English. — (b) in *St. Paul's* (p. 82), 9.30 a.m. and 7 p.m. in Arabic. — *German Protestant*, 9 a.m., in the temporary chapel in the *Mârîstân*. — Service at the *Syrian Orphanage*, 9.30 a.m. in Arabic. — Meetings of the *Temple* community, in the newly erected hall in the colony. — The masses of the *Roman Catholic* church are variable. The beautiful masses in the *Russian* church are at 4 p.m.

**Photographs.** *Nicodemus*, *Vester*, in the new Bazaar (Pl. 4); 8-10 fr. per doz.; *Hentschel*.

Other favourite **Souvenirs** are rosaries of olive-stones, crosses and other ornaments in mother-of-pearl (chiefly manufactured at Bethlehem), vases and other objects in black 'stinkstone' from the Dead Sea, and roses of Jericho. A large choice of these articles is to be found in the space in front of the church of the Sepulchre; or some of the dealers may be requested to bring their wares to the traveller's apartments. As a rule, one-half or a third only of the price demanded should be offered. Higher-class work is best bought in the shops in the new bazaar and at *Vester's*. A staple product of Jerusalem is carved work in olive-wood and oak (rulers, paper-weights, crucifixes, etc.; usually with the name 'Jerusalem' in Hebrew letters, or with the Jerusalem cross), of which the best specimens may be purchased at *Vester's* (in the new Bazaar), at the *House of Industry* (opp. the tower of David), and at *Faig's*. — Pretty cards with dried field-flowers are made by the German deaconesses and the Sisters of Zion, and are sold in aid of the respective institutions.

**Provisions** for trips into the country. *Bekmasian*, in the Jaffa road. — **Travelling Requisites.** *Schnerring*, saddler, in the Jaffa road. — **Tailor.** *Eppinger*, Jaffa road. — **Shoemakers.** *Messerie* and *Hahn*, both beside the Jaffa Gate and in the German colony. — **Dress Goods.** *Imberger*, *Max Ungar*, both near the Jaffa Gate. — **Forwarding Agents.** *David Weller*, *A. Singer*, *Baggari* & *Ellenberger*.

**Dragomans.** Guides for the town itself are unnecessary, but those who are inexperienced in oriental towns will do well to secure one from their hotel. — Dragomans for journeys (see p. xxii): *Franz Karam* (Fr., Ital., Engl.); *David Jamal* & *Demetrius Damian* (English and German); *Riske and Williams* (*Jakob Riske*, a Russian, speaks German, English, and French; *Karl Williams*, a German, speaks Fr. and Engl.); *Dimitri Banath* (Engl. and Germ.); *Jos. Ibrâhim* (Ger.); *Hanna Awwad* and son (Engl., Fr., Ital.); *Isa Kuprusli* (Engl., Fr., Ital.); *Maroum Frères* (Engl., Fr., & Ital.); *Rafael Lorenzo* (Fr., Ital.); *Franz Morkos* (Fr., Ital.); *Isa* and *Gabriel Habesh* (Engl. and French).

**Carriages and Horses.** Carriages are always to be found at the Jaffa Gate, but for longer excursions they should be specially engaged from *G. Kappus*, *F. Riske*, or at a hotel. Per drive  $\frac{1}{4}$  mej.;  $\frac{1}{2}$  day 10, whole day 20 fr. Prices should be settled beforehand. — *Saddle Horse*  $\frac{1}{2}$  day 3,

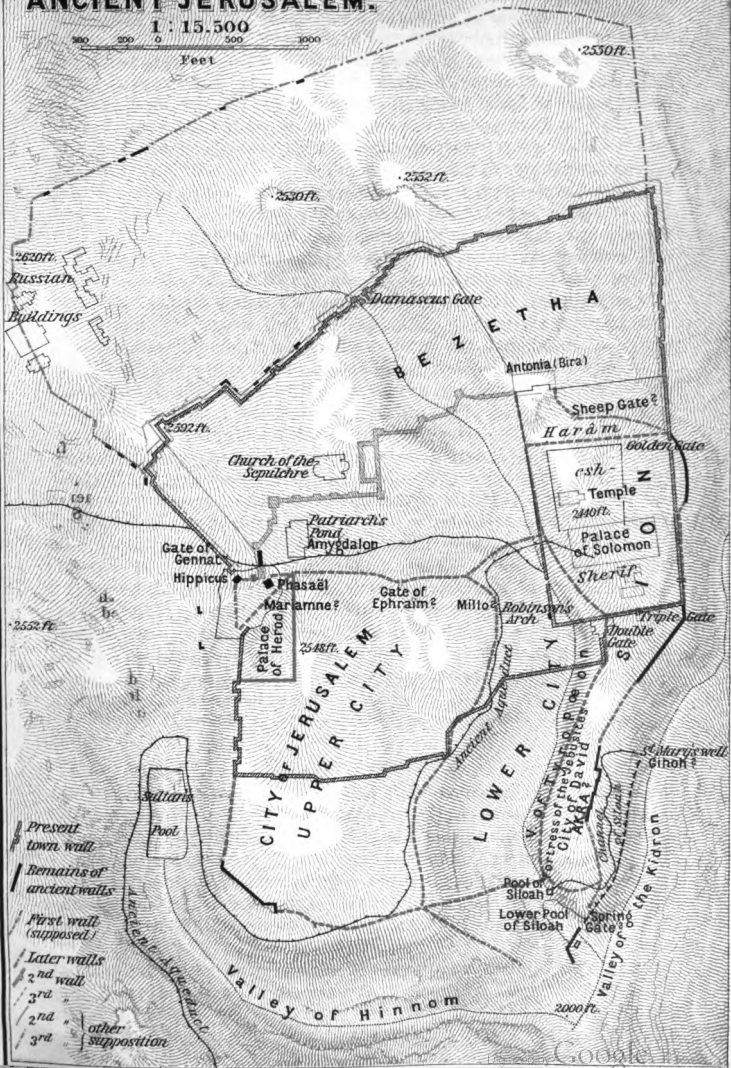


## ANCIENT JERUSALEM.

**1:15.500**

300 200 0 500 1000

Feet



whole day 5-6 fr.; for longer tours according to bargain. A European saddle should be stipulated for (p. xxi). — *Donkey*,  $\frac{1}{2}$  day 2, whole day 3 fr.

*Jerusalem*, to most travellers, is a place of overwhelming interest, but, at first sight, many will be sadly disappointed in the dirty modern town, with its crooked and badly paved lanes. It would seem, at first, as though little were left of the ancient city of Zion and Moriah, the far-famed capital of the Jewish empire. It is only by patiently penetrating beneath the modern crust of rubbish and decay, which shrouds the sacred places from view, that the traveller will at length realise to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information at his command. The longer and the oftener he sojourns in Jerusalem, the greater will be the interest with which its ruins will inspire him, though he will be obliged to confess that the degraded aspect of the modern city, and its material and moral decline, form but a melancholy termination to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the city — the Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind, and which has exercised the supremest influence on religious thought throughout the world. Jerusalem is, therefore, not at all a town for amusement, for everything in it has a religious tinge, and from a religious point of view, the impressions the traveller receives in Jerusalem are anything but pleasant. The native Christians of all sects are by no means equal to their task, the bitter war which rages among them is carried on with very foul weapons, and the contempt with which the orthodox Jews and Mohammedans look down on the Christians is only too well deserved.

For the *Disposition of Time*, especially if one's stay is short, see p. xii.

### History of Jerusalem.

From the letters found at Tell el-'Amarna (p. lviii), several of which were written from *Urusalim* by *Prince Abdi-Khiba*, we learn that about 1400 B.C. Jerusalem held a prominent place among the cities of S. Palestine. It was then subject to Egypt, and its princes were appointed by the Egyptian Pharaoh. — The town was named *Jebus*, and was distinguished as the chief stronghold of the Jebusites, when the Israelites captured it, which they did in the reign of David (2 Sam. v. 6-10). That king selected it for his residence and enlarged the fortress upon Mount Zion into the *City of David*.

What then was the precise situation of this holy *Mt. Zion*? In order to answer this question, we must first examine the TOPOGRAPHICAL CHARACTER OF THE CITY (comp. the Plan, p. 22). The

city was surrounded by deep valleys. Towards the E. lay the valley of the *Kidron* (afterwards called the valley of Jehoshaphat), and on the W. and S. sides, the valley of *Hinnom*. These two principal valleys enclosed a plateau, the N. side of which bore the name of *Bezetha*, or 'place of olives. On the S. half of this plateau lay the city of Jerusalem, which was divided into different quarters by natural depressions of the soil. The chief of these natural boundaries was a small valley coming from the N., running at first S.S.E., and then due S., and separating two hills, of which that to the W. now rises 105 ft. above the precipitous E. hill. This valley, which is not mentioned in the Old Testament, was called by Josephus the *Tyropœon* (cheese-makers' valley, or better, valley of dung).

On the S. terrace of the E. hill, where, to the S.E. of the present Harâm, lay the *Ophel* quarter, as well as on the other hill to the W. of the Tyropœon, extended the ancient Jerusalem as far as the brink of the valley. The city-wall crossed the Tyropœon at its mouth far below. On the S. side of the W. hill (where there are now no houses) there was as early as David's time that part of the town which Josephus calls the Upper City.

Tradition places Zion and the City of David upon the W. hill, but the references in the Bible clearly show this to be an error. The Temple must certainly have stood upon the E. hill. But 'going up' to the Temple from the City of David is usually spoken of (2 Sam. xxiv. 18), so that the city cannot have stood upon the W. hill, which is higher than the hill of the Temple. Its site must therefore be looked for on the E. hill, below, i.e. to the S. of, the site of the Temple. *Zion* was the popular name for the hill of the Temple; Jehovah dwelt on Zion (Joel iii. 21; Micah iv. 2; Is. viii. 18). Thus 'Zion' is frequently used as synonymous with the 'city of David' (2 Sam. v. 7; 1 Kings viii. 1†), and is even poetically applied to Jerusalem itself ('daughter of Zion'). In passages of an earlier date the two are expressly distinguished from each other ('upon Mount Zion and on Jerusalem', Is. x. 12). — The name of *Moriah* occurs exceptionally in Gen. xxii. 2 and in 2 Chron. iii. 1 as a specifically religious appellation for the hill of the temple.

Solomon began to beautify the city in a magnificent style, and above all, he erected on mount Zion a magnificent palace and sanctuary. In order, however, to procure a level surface for the foundation of such an edifice, it was necessary to lay massive substructions. The Temple of Solomon occupied the N. part, the site of the upper terrace of the present day, on which the Dome of the Rock now stands (p. 39). (For farther details as to the history and site of the ancient Temple, see p. 36.) The royal palace rose immediately (Ezek. xliii. 7, 8) to the S. of the Temple, nearly on the site of

† 'Then Solomon assembled the elders of Israel, unto king Solomon in Jerusalem, that they might *bring up* the ark of the covenant of the Lord out of the city of David, which is Zion.'

the present mosque of Akşa, and extended thence to the E., where the rock forms a broad plateau. It consequently lay rather lower than the Temple, but higher than the City of David (see p. 22). With this agrees the fact that Pharaoh's daughter 'came up' to it from the city of David (1 Kings ix. 24). This new palace was erected from Assyrian and Egyptian models, and sumptuously decorated. — Solomon also built *Millo* (1 Kings ix. 24; xi. 27), a kind of bastion or fort that perhaps completed the fortification of the city of David. Its position is quite uncertain. During his reign Jerusalem first became the headquarters of the Israelites, and it was probably then that this new city in the N. sprang up which he surrounded with fortifications.

The glory of Jerusalem as the central point of the united empire was, however, of brief duration; after the division of the kingdom it became the capital of Judah only. So early as Rehoboam's reign, the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under king Jehoram, the Temple was again plundered, the victors on this occasion being Arabian and Philistine tribes (2 Chron. xxi. 17). Sixty years later, Jehoash, the king of Israel, having defeated Amaziah of Judah, effected a wide breach in the wall of Jerusalem and entered the city in triumph (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, re-established the prosperity of Jerusalem. During this period, however, Jerusalem was visited by a great earthquake.

On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5), to whom also was due the great merit of providing Jerusalem with water. The solid chalky limestone on which the city stands contains little water. The only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill, outside the city-wall. By means of a subterranean channel Hezekiah conducted the water of the spring to the pool of Siloam, which lay within the walls. This spring being quite inadequate for the supply of the whole city, cisterns and reservoirs for the storage of rain-water were also constructed. The ponds on the W. side of the city were probably formed before the period of the captivity, as was also the large reservoir which still excites our admiration to the N. of the Temple plateau, and in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army outside the city-walls generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah on the whole reigned prosperously, but the policy of



his successors soon involved the city in ruin. In the reign of Jehoiachin, it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, 7000 'men of might', 1000 craftsmen and their families were carried away captive to the East (2 Kings xxiv. 15 f.). Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The besiegers approached with their roofed battering-rams, but the defence was a desperate one, and every inch of the ground was keenly contested, even after Zedekiah had fled down the Tyropœon to the valley of the Jordan. The Babylonians now carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem reduced to the abject state of humiliation so beautifully described by the author of the Lamentations, particularly in chap. ii.

When the Jews returned from captivity, they once more settled in Jerusalem, the actual rebuilding of which was the work of Nehemiah (p. lxi). He re-fortified the city, retaining the foundations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population.

The convulsions of the following centuries affected Jerusalem but slightly. The city opened its gates to Alexander, and after his death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes that it again became a theatre of bloodshed. On his return from Egypt, Antiochus plundered the Temple. Two years afterwards, he sent thither a chief collector of tribute, who destroyed Jerusalem, slew many of the inhabitants, and established himself in a stronghold in the centre of the city. This was the *Akra*, the site of which is disputed. As it is expressly stated to have stood on the site of the city of David (1 Macc. i. 33; ii. 31; vii. 31; xiv. 36), it must probably be located to the S. of the Temple. Some authorities place it, however, to the N.W. of the Temple.

Judas Maccabæus (p. lxi) recaptured the city, but not the *Akra*, and he fortified the hill of the Temple. But after the battle of Bethzachariah, Antiochus V. Eupator caused the walls of 'Zion' to be taken down (1 Macc. vi. 52), in violation, it is said, of his sworn treaty. Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the *Akra*, which was still occupied by a Syrian garrison, and the other parts of the city, whereby, at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine. Under John Hyrcanus, the son of Simon, Jerusalem was again besieged by the Syrians (under Antiochus VII. Sidetes) in 134, and compelled to surrender by famine. The walls were

demolished, but after the fall of Antiochus VII. Hyrcanus restored them, at the same time fortifying the *Baris* (see below) in the N.W. angle of the temple precincts, pulling down the Akra, and filling up the depression between its site and the Temple. Internal dissensions at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts, which, however, were defended on the N. side by large towers and a deep moat. Traces of this moat have been discovered. The only level approach by which the Temple platform could be reached was a bridge towards the W., for on this side at that period lay the Tyropæon, a valley of considerable depth. This bridge, which was afterwards destroyed, was probably situated near Wilson's Arch (p. 55). The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period, and this is confirmed by Capt. Warren's excavations. The moat on the N. side was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle, no fewer than 12,000 Jews are said to have perished. To the great sorrow of the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later. Internal discord at Jerusalem next gave rise to the intervention of the Parthians, B. C. 40.

In 37 Herod with the aid of the Romans captured the city after a gallant defence. The Jews had obstinately defended every point to the uttermost, and so infuriated were the victors that they gave orders for a general massacre. The part which had held out longest was the *Baris*. Herod, who now obtained the supreme power, embellished and fortified the city, and above all, he rebuilt the Temple, an event to which we shall hereafter revert (p. 37). He then re fortified the *Baris* also, as it commanded the Temple, and named it *Antonia*, in honour of his Roman patron. This castle was flanked with turrets externally, and was internally very spacious. He also built himself a sumptuous palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts with lavish enrichments, and richly decorated columns. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasaël*, and *Mariamne* respectively (comp. p. 80). According to Roman custom, Herod also built a theatre at Jerusalem, and at the same time a town-hall (nearly on the site of the *Mehkemeh*, p. 55), and the *Xystus*, a space for gymnastic games surrounded by colonnades. At this period Jerusalem with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city-walls with their bastions, must have presented a very striking appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the

populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens, some of which were probably very handsome buildings. Such was the character of the city in the time of Our Lord, but in the interior the streets, though paved, were somewhat narrow and crooked. The population must have been very crowded, especially on the occasion of festivals. The Roman governor is said on one occasion to have caused the paschal lambs to be counted, and to have found that they amounted to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000. Although these figures, like many of the other statements of Josephus, are probably much exaggerated, they, at least, tend to show that the great national festival was attended by vast crowds.

After the death of Christ Agrippa I., at length, erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall, which must have been of great extent and very strongly built to protect this most exposed quarter of Jerusalem, was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2572 ft. above the sea-level; comp. p. 80). From fear of incurring the displeasure of the Emperor Claudius, the wall was left unfinished, and it was afterwards completed in a less substantial style. As one of the chief points of controversy among the learned explorers of Jerusalem is the direction taken by the three walls, we may here give a short account of the subject.

The *First Wall*, that of David and Solomon, enclosed the old part of the town. Nehemiah's wall (p. 24) followed its course on the W., S., and E. sides. Beginning on the W. at the Furnace Tower (which perhaps stood on the site later occupied by the tower of Hippicus), it followed the upper verge of the W. hill on the W. and S. sides, thus enclosing the modern suburb of Zion (comp. p. 22). On the S. side were probably two gates, leading to the S. from the upper city, viz. the *Valley Gate*, near the S.W. angle, and the *Dung Gate*, farther to the E. The wall was then carried in a double line across the Tyropœon, at the mouth of which was the 'Well Gate', probably identical with the 'Gate between two Walls'. From the Pool of Siloam the wall ascended the hill northwards to the wall of the Temple. In the district of Ophel (p. 22) was the *Water Gate*, and farther to the N. was the '*Horse Gate*' (a gate of the Temple). From the Hippicus the N. wall ran E. in an almost straight line to the Temple. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple. In order to defend the upper part of the city, another wall ran down on the W. margin of the Tyropœon.

The *Second Wall* on the N., enclosing the N. suburb, also dates from the period of the early kings; it was rebuilt by Nehemiah. At the point (on the W.) where it diverged from the first wall, Josephus placed the *Gennat Gate* (i.e. Garden Gate, perhaps the Corner Gate of the Bible), which has been discovered between the towers Hippius and Phasaël. Thence the wall made a curve to the N., interrupted (from to E.) by the *Gate of Ephraim*, the *Old Gate*, and the *Fish Gate*. At its N.E. angle it impinged upon the Temple precincts, where rose the *Bira*, a strong bastion called *Baris* by Josephus and afterwards named *Antonia*. This part of the N. wall was farther strengthened by the towers of *Hananeel* and *Mea*, the exact positions of which are still undetermined. On the direction assigned to this second wall depends the question of the genuineness of the 'Holy Sepulchre'. A number of authorities believe that the wall took much the same direction as the present town-wall, in which case it would have included what is now called the 'Holy Sepulchre', which, therefore, could not be genuine. Others, relying on the Russian excavations opposite the Mûristân, hold that the wall and moat ran round the E. and S. sides of Golgotha.

With regard to the situation of the *Third Wall*, topographers likewise disagree. Those who hold that the 2nd wall corresponded to the present town-wall (see above), must look for the 3rd wall far to the N. of it. The opinion now generally accepted is that this wall occupied nearly the same site as the present N. town-wall of Jerusalem; there are still clear traces of an old moat round the present N. wall, and this view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate. But the question as to the situation of the second and third walls is by no means settled.

Ever since the land had become a Roman province a storm had begun to brood in the political atmosphere. At this time there were two antagonistic parties at Jerusalem: the fanatical Zealots under Eleazar, who advocated a desperate revolt against the Romans, and a more moderate party under the high priest Ananus. Florus, the Roman governor, in his indiscriminating rage, having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts, and the castle of Antonia was now also occupied by them. After a terrible struggle the stronger faction of the Zealots succeeded in wresting the upper part of the city from their opponents, and even in capturing the castle of Herod which was garrisoned by 3000 men. The victors treated the captive Romans and their own countrymen with equal barbarity. Cestius Gallus, an incompetent Roman general, now besieged the city,



but when he had almost achieved success he gave up the siege, and withdrew towards the N. to Gibeon. His camp was there attacked by the Jews and his army dispersed. This victory so elated the Jews that they imagined they could now entirely shake off the Roman yoke. The newly constituted council at Jerusalem, composed of Zealots, accordingly proceeded to organise an insurrection throughout the whole of Palestine. The Romans despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67). Within Jerusalem itself bands of robbers took possession of the Temple, and, when besieged by the high-priest Ananus, summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. To these auxiliaries the gates were thrown open, and with their aid the moderate party with Ananus, its leader, annihilated. The adherents of the party were proscribed, and no fewer than 12,000 persons of noble family are said to have perished on this occasion.

It was not till Vespasian had conquered a great part of Palestine that he advanced with his army against Jerusalem; but events at Rome compelled him to entrust the continuation of the campaign to his son Titus. When the latter approached Jerusalem there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the upper part of the city; Eleazar's party was in possession of the inner Temple and the court of the Jews; and, lastly, the moderate party was also established in the upper part of the city. At the beginning of April, A. D. 70, Titus had assembled six legions (each of about 6000 men) in the environs of Jerusalem. He posted the main body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. The Jews in vain attempted a sally against the latter. Within the city John of Giscala succeeded in driving Eleazar from the inner precincts of the Temple. On 23rd April the besieging engines were brought up to the W. wall of the new town (near the present Jaffa Gate); on 7th May the Romans effected their entrance into the new town. Five days afterwards Titus endeavoured to storm the second wall, but was repulsed; but three days later he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. A famine soon set in, and those of the besieged who endeavoured to escape from it, and from the savage barbarities of Simon, were crucified by the Romans. The besiegers now began to erect walls of attack, but the Jews succeeded in partially destroying them. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, the severity of the famine was greatly aggravated, and the bodies of the dead were thrown over the walls by the besieged. Again the battering-

rams were brought into requisition, and, at length, on the night of 5th July, the castle was stormed. A fierce contest took place around the gates of the Temple, but the Jews still retained possession of them. By degrees the colonnades of the Temple were burned down; yet every foot of the ground was desperately contested. At last, on 10th August, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the express commands of Titus. The whole building was burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city. Negotiations again took place, while the lower part of the town was in flames; but still the upper part obstinately resisted, and it was not till 7th September that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves.

At length, in 130, the Emperor Hadrian (117-138), who was noted for his love of building, erected a town on the site of the Holy City, which he named *Aelia Capitolina*, or simply *Aelia*. Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar Cochba, but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state a new era begins in the history of the city. Constantine permitted the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea, and it was only after numerous disputes that an independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem soon became very frequent, and the Emperor Justinian is said to have erected a hospice for strangers, as well as several churches and monasteries in and around Jerusalem. In 570 there were in Jerusalem hospices with 3000 beds. Pope Gregory the Great and several of the western states likewise erected buildings for the accommodation of pilgrims, and, at the same time, a thriving trade in relics of every description began to be carried on at Jerusalem.

In 614 Jerusalem was taken by the Persians and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628 the Byzantine emperor Heraclius again

conquered Syria. A few years later an Arabian army under Abu 'Ubeida marched against Jerusalem, which was garrisoned by 12,000 Greeks. The besieged defended themselves gallantly, but the Khalif 'Omar himself came to the aid of his general and captured the city in 637. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on payment of a poll-tax. The Khalif Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Muslims. The town was named by the Arabs *Bêt el-Makdis* ('house of the sanctuary'), or simply *El-Kuds* ('the sanctuary').

In 969 Jerusalem fell into possession of the Egyptian Fâtimites; in the 2nd half of the 11th cent. it was involved in the conflicts of the Turcomans. Under their rule the Christians were sorely oppressed. Money was extorted from the pilgrims, and savage bands of Ortokides, or Turkish robbers, sometimes penetrated into the churches of Jerusalem and maltreated the Christians during worship. These oppressions, with other causes, brought about the First Crusade. The city was in the hands of Iftikhâr ed-Dauleh, a dependent of Egypt, when the army of the Crusaders advanced to the walls of Jerusalem on 7th June, 1099. The besiegers suffered much from hunger and thirst, and, at first, could effect nothing, as they were without the necessary engines of attack. Robert of Normandy and Robert of Flanders were posted on the N. side; on the W. Godfrey and Tancred; on the W., too, but more especially on the S., was Raymond of Toulouse. When the engines at length were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On 15th July the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Muslim and Jewish inhabitants, and converted the mosques into churches. We shall afterwards have occasion to speak of the churches erected by the Crusaders during the 88 years of their sway at Jerusalem.

In 1187 (2nd Oct.) Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified. In 1219, however, Sultan Melik el-Mu'azzam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229 Jerusalem was surrendered to the Emperor Frederick II., on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239 the city was taken by the Emir David of Kerak, but four years later was again given up to the Christians by treaty.

In 1244 the Kharezmians took the place by storm, and it soon fell under the supremacy of the Eyyubides. Since that period Jerusalem has been a Muslim city. In 1517 it fell into the hands of the Osmons. In 1800 Napoleon planned the capture of Jerusalem, but gave up his intention. In 1825 the inhabitants revolted against the pasha on account of the severity of the taxation, and the city was in consequence bombarded by the Turks for a time; but a compromise of the disputes was effected. In 1831 Jerusalem submitted to Moḥammed 'Ali, Pasha of Egypt, without much resistance; in 1834 a revolt of the Beduins was quelled; and in 1840 Jerusalem again came into possession of the Sultan 'Abdul-Mejid.

### Topography, Population, etc.

Jerusalem is situated on a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine; and it also lies on the road leading from N. to S. through the lofty central region of the country, and nearly following the watershed. The city lies in  $31^{\circ} 47'$  N. latitude, and  $35^{\circ} 15'$  E. longitude of Greenwich, 32 English miles from the sea-coast, and 14 miles from the Dead Sea. The Temple hill is 2441 ft., the hill to the N. of it 2527 ft., the old upper city 2550 ft., and the N.W. angle of the present city wall 2589 ft. above the level of the Mediterranean. The town is enclosed by a wall  $38\frac{1}{2}$  ft. in height, with thirty-four towers, forming an irregular quadrangle of about  $2\frac{1}{2}$  miles in circumference. Seen from the Mt. of Olives and from the Scopus, Jerusalem presents a handsome appearance. The town possesses few open spaces; the streets are ill-paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of the bazaar streets are vaulted over. The chief streets also form the boundaries of the principal quarters of the town. The Damascus and Bazaar streets, coming from the N., first separate the Muslim quarter on the E. from the Christian quarter on the W., while the S. prolongation of the street separates the Jewish quarter on the E. from the Armenian on the W. The main street running from the Jaffa Gate to the Harâm, towards the E., at first separates the Christian quarter (N.) from the Armenian (S.), and farther on the Muslim (N.) from the Jewish (S.).

In the wall there are eight *Gates*, but one has been walled up. — (1). The *Jaffa Gate* (p. 81), the only one on the W. side of the town, called *Bâb el-Khalîl*, or Gate of Hebron, by the Arabs, from the road to the left leading to Hebron. On the N. side: (2). The *New Gate* (*Bâb 'Abdu'l Hamîd*; p. 80), opened in the N.W. angle of the wall in 1889; (3). The *Damascus Gate* (*Bâb el-'Amûd*, or Gate of the Columns, p. 103); (4). *Herod's Gate* (*Bâb es-Sâhireh*, p. 93). On the E. side: (5). *St. Stephen's Gate*, so called from the place where St. Stephen was stoned (p. 75), in Arabic *Bâb Sitti Maryam*, or Gate of Our Lady Mary, from the road leading hence to the Vir-



gin's Tomb; (6). The *Golden Gate* (p. 52), which has long since been walled up. On the S. side: (7). The *Moghrebins' Gate* (*Bâb el-Maghâribeh*, or *Dung Gate*, p. 58); (8). The *Gate of Zion*, called *Bâb en-Nebi Dâûd*, from its proximity to David's Tomb (p. 85) at the S.W. angle of the town.

As Jerusalem possesses no springs except '*Ain Sitti Maryam*, or the Spring of Mary (p. 97), the inhabitants obtain their supply of water from cisterns, the roofs of the houses and every available open space being made to contribute the rain that falls upon them. Owing to the scarcity of wood the houses are built entirely of stone. The court with its cistern forms the central point of each group of rooms. A genuine Jerusalem dwelling-house consists of a number of separate apartments, each with an entrance and a dome-shaped roof of its own. These vaulted chambers are pleasantly cool in summer. The rooms are of different heights and very irregularly grouped. Between them run staircases and passages in the open air, a very uncomfortable arrangement in rainy weather, in consequence of which it has become the custom with the women to provide themselves with pattens. Some houses have flat roofs, but under these is always concealed a cupola. The cupolas do not spring from the tops of the walls, but a little within them, so that it is possible to walk round the outsides of the cupolas. The roofs are frequently provided with parapets of earthen pipes, constructed in a triangular form. Pots and troughs for flowers are built into the roofs and courts by the architects. In the walls of the rooms are niches serving as cupboards. In some of the houses there are no glass windows; nor are chimneys by any means universal, the charcoal smoke being in their absence allowed to escape by the doors and windows. The rooms are usually warmed with charcoal braziers (*mankal*); only houses built on the European plan and the hotels are provided with stoves. The floors are composed of very hard cement.

**Government.** Jerusalem is the residence of a *Mutesarrif* of the first class immediately subject to the Porte (see p. lvii). The organs of government are the *Mejlis idâra* (executive council; president, the governor) and the *Mejlis beledîyeh* (town-council: president, the mayor). In both these councils the fully-qualified confessions (Greeks, Latins, Protestants, Armenians, and Jews) have representatives. — The garrison consists of a battalion of infantry.

The **Climate** (comp. p. xlv), on the whole, is healthy. The fresh sea breeze tempers the heat even during the hot months; at night there is frequently a considerable fall of temperature. The cistern water, too, is good and not in the least unhealthy when the cisterns are kept clean. The water in the cisterns certainly gets very low towards autumn and the poorer classes then have recourse to water from the pools. This, combined with the miasma from the heaps of rubbish, frequently causes fever, dysentery, etc.

The mean temperature of Jerusalem in degrees of Fahrenheit is as follows: —

January 48. 8°; April 58. 1°; July 74. 5°; October 69. 4°;  
February 47. 3°; May 69. 8°; August 76. 1°; November 57. 7°;  
March 55°; June 73. 4°; September 73. 4°; December 51. 3°.

Mean annual temperature 63°.

Snow and frost are not uncommon at Jerusalem. The average rainfall is 23 in. on 52 days, divided as follows: Oct. 1½; Nov. 5½; Dec. 9; Jan. 10; Feb. 10½; March 8½; April 5½; May 1½ days. The wind was: N., 36; N.E., 33; E., 40; S.E., 29; S., 12; S.W., 46; W., 55; and N.W., 114 days.

According to a recent estimate the **Population** numbers about 60,000, of whom about 7000 are Muslims, 41,000 Jews and 12,800 Christians. The Christians include 4000 Latins, 200 United Greeks, 50 United Armenians, 6000 Orthodox Greeks, 800 Armenians, 100 Copts, 100 Ethiopians, 100 Syrians, 1400 Protestants. Among the Muslim Arabs is also included a colony of Africans (Moghrebins). The different nationalities are distinguished by their costume (comp. p. lxxxiii).

The number of *Jews* has greatly risen of late years. In spite of the fact that they are forbidden to immigrate or to possess landed property, the number steadily increases, both of those who desire to be buried in the Holy City and of those who intend to subsist on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance, and for whom they pray at the holy places. Sir M. Montefiore, Baron Rothschild, and others, together with the Alliance Israélite, have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. — The Jews have over 70 synagogues; in addition to the numerous places of shelter for pilgrims and the poor, the Sephardim (p. lxxxiii) have a hospital and a school, the Ashkenazim a large school with a school for handicraft maintained by the Alliance Israélite, schools for girls and boys, and the new Rothschild hospital; a hospital, a good school, an orphanage for boys and one for girls, supported by Germans. Many Ashkenazim are under Austrian protection.

The orthodox *Greek Church*, whose patriarch Damianos resides at Jerusalem, is now the most powerful in the city. The Greeks possess the following monasteries and foundations: — Monastery of St. Helena and Constantine, Monastery of Abraham, Monastery of Gethsemane, Convents of St. Basil, St. Theodore, St. George, St. Michael, St. Catharine, Euthymius, Seetnagia, Spiridon, Caralombos, John the Baptist, Nativity of Mary, St. George (a second of that name), Demetrius, Nicholas (containing a printing office), Spirito (near the Damascus Gate). — They also possess a girls' school, a boys' school, a hospital, etc. — The Greek priests wear round black caps.

Tolerably independent of the Patriarchate is the *Russian Mission*, which has political, that is to say, national Russian, as well as religious aims. It is ruled by the Archimandrite. To it belong the great Russian buildings (p. 82; church, house for pilgrims, hospital), and the Russian buildings on the Mount of Olives (tower, church, houses for pilgrims). The Russian Palestine Society has also erected a large house for pilgrims close to the Russian buildings and a second new hospital opposite the Mûristân (p. 72).

The *Old Armenian Church* is well represented at Jerusalem, although it was not till the middle of the last century that Armenians began to settle here in any considerable number. The members of this community are said to be noted for equanimity of temper. Both Greeks and Armenians are better disposed towards the Protestants than towards their chief opponents, the Roman Catholics. The Armenian patriarch Haroutian resides in the monastery near the Gate of Zion (p. 81), which embraces a seminary, a school for boys, and one for girls. The Armenians also own a nunnery (*Dêr ez-Zêtân*) and the *Monastery of Mt. Zion* (p. 84). — The Armenian monks wear pointed black hoods.

The other Oriental churches are scantily represented. The *Coptic Monastery* (p. 72) is the residence of a bishop, besides which the Copts also have a Monastery of St. George. The *Syrians of the Old Church* (Jacobites) have a bishop and a small church, which they regard as the house of John surnamed Mark (Acts xii. 12). The *Abyssinians* have a monastery (p. 72) and a new church to the N. of the town.

*Latins or Roman Catholics.* In 1483 the Latin Christian community consisted of but few members, and it was not until the comparatively recent and zealous efforts of the Franciscans to promulgate their faith, that it began to assume its present importance. None of the members can now trace their descent from the Crusaders, although Frank settlers were numerous in the middle ages. In 1847 Valerga was appointed Latin patriarch, the office having been in abeyance since 1291; the present patriarch (app. in 1889) is Ludovico Piavi, who is assisted by a bishop and by the abbot of the Franciscan monastery, who is the 'custodian of the Holy Land'. The institutions of the Latins are: 1. *Monasteries and Churches*: the patriarchal residence with a large church; the Franciscan Monastery of St. Salvator with church, school (see below), chemist's shop, and printing office; St. Anne's Church (p. 75); Ecce Homo Church; the Chapel of the Agony; the Monasteries of the Holy Sepulchre, of the Scourging, of the Dominicans (p. 105), the Brethren of the African Mission, the Convents of the Carmelite Sisters, the 'Dames de Sion', the Sisters of St. Joseph, the 'Sœurs du Rosaire', and the Clarisses. — 2. *Schools*: the Seminary of the Patriarchate, orphanage for boys and girls in the monastery of St. Salvator, school for handicraft in the same building, another large handicraft school in the W. of the

city (founded by P. Ratisbonne), the boys' school of the School Brethren, the girls' school of the Franciscans, managed by the Sisters of St. Joseph, the school of the 'Dames de Sion' and a private girls' school. — 3. *Hospitals*: St. Louis' Hospital (French institution; physician, Dr. de Fries; nurses, the Sisters of St. Joseph); the institution of the 'Sœurs de Charité'. — 4. *Houses for Pilgrims*: Casa Nuova; German Catholic Hospice; Austrian Hospice; large French house for pilgrims.

The Oriental churches affiliated to the Latins are those of the *United Greeks*, or *Greek Catholics* (church in the house of the patriarchate, chapel of St. Veronica, and the large seminary St. Anna des Pères Blancs), and the *United Armenians* with the church of Notre Dame du Spasme (p. 77), a chapel, a hospice, and a school.

*English Protestant Community*. The joint Protestant bishopric, supported by England and Prussia, under an arrangement due to Frederick William IV. of Prussia, was dissolved in 1887. Since then the British and German communities have been independent in religious matters. The English Protestant community is under the headship of Bishop Blyth, consecrated in March, 1887, and now financially supported by the Jerusalem and the East Mission Fund. It is mainly a missionary community. The *Church Missionary Society* (about 140 souls) has a church (*St. Paul's*, Pl. B, 1), the boys' boarding school and seminary (p. 83) founded by Bishop Gobat, a day school for boys and girls, and a small printing office. The *Mission to the Jews* has a handsome church (*Christ Church*, Pl. 25) on the traditional Mount Zion; near it a hospital, a school for boys and girls, and a large industrial school; on the hill W. of the town a new large school for girls; and a second large hospital in the W. of the town. Both missions work with a considerable expenditure of energy and money, but without a corresponding result (comp. p. 21). The foundation-stone of an *Anglican College* has been laid near the present episcopal residence adjoining the Tombs of the Kings (p. 105). — The *English Knights of St. John* have an eye hospital on the Bethlehem road (p. 117). — The Jerusalem Association Room of the *Palestine Exploration Fund* is opposite the tower of David (hours, 8-12 and 2-6); visitors are welcome.

The *German Evangelical Community* numbers about 200 souls. The large *Church of the Redeemer*, in the Mûristân (p. 74), the foundation-stone of which was laid in Oct., 1893, was completed in 1898. The German community possesses a pastor, an assistant preacher, and a good school, and also the following important benevolent and missionary institutions: the *Hospice of St. John*; the *Hospital* of the Deaconesses of Kaiserswerth (physician Dr. Hoffmann); the *Marienstift*, a hospital for children erected by the indefatigable Dr. Sandreczky; the *Lepers' Hospital* (p. 102), maintained by the Brethren of Herrnhut (physician, Dr. Einsler); the girls' orphanage

*Talitha Cumi* (p. 82), conducted by the Deaconesses of Kaiserswerth; Schneller's *Syrian Orphanage* for boys (p. 82). — The *German Society* holds a meeting every other Friday in the Lloyd Hotel; visitors are welcome and can be introduced by a member. — A branch of the *German Palestine Society* meets in the Lloyd Hotel; visitors are welcome.

The *Templars* (p. 9) have a considerable colony in the S. of Jerusalem near the road to Bethlehem; the colony numbers 400 souls, chiefly tradesmen and workmen. The *Free German Society* of the Templars (introduction through a member) holds its meetings every alternate Sat. at *Lendhold's* (p. 19). The colony possesses a large hall for meetings and a lyceum (p. 101).

The sect of the *Overcomers*, numbering about 150 members (chiefly Americans and Swedes), believe that the Second Coming is at hand. The members are very charitable and hospitable and devote themselves to the care of the sick.

**Literature.** The best works on Jerusalem are *Barclay's* 'City of the Great King', *Besant & Palmer's* 'City of Herod and Saladin', *Warren's* 'Underground Jerusalem', *Tobler's* 'Denkblätter' and works on the topography of Jerusalem and its environs, *Zimmerman's* maps, and *Dr. Schick's* maps of Jerusalem and its environs. For closer investigation the Jerusalem vol. of the English Palestine Survey with plans is indispensable.

### The Harâm† esh-Sherif.

**HISTORY.** We now stand on one of the most profoundly interesting spots in the world. It was near this spot that David erected an altar (2 Sam. xxiv. 25). This was also the site selected by Solomon for the erection of his palace and the Temple. The formation of the ground seems to indicate more particularly the site of the present 'Dome of the Rock' as the position of the Temple; and indeed, when we consider the tenacity with which religious traditions have clung to special spots in the East, defying all the vicissitudes of creeds down to the present day, it seems highly probable that the present ideal central point, the sacred rock, must have been of especial sanctity from the earliest period. This rock was perhaps the site of the altar of burnt offerings, while the Temple itself stood to the W. of it. *Solomon's Temple* consisted of the actual inner Temple with the 'sanctuary' and the 'holy of holies' within it, the latter to the W. of the former, and in the form of a cube. The sanctuary was approached by a porch, in front of which, in the court, stood the altar of burnt offerings, the 'molten sea' (a large basin), the 'bases', and the lavers. For many years after Solomon's death the work was continued by his successors.

The *Second Temple*, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. All the more magnificent was the *Third Temple*, that of Herod, of which

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† Thus written by Arabian authors, is now generally pronounced *harâm*.

much has been preserved. The erection of this edifice was begun in B.C. 20, but it was never completely carried out in the style originally projected. We possess an account of this Temple by Josephus (Ant. xv. 11; Bell. Jud. i. 21, 1; v. 5), but as his work was written at Rome, and at a later period, his description is often deficient in clearness and precision.

To this period belong in the first place the imposing substructions on the S. side, in which direction the Temple platform was at that time much extended, while the Asmoneans had enlarged it towards the N. The still visible enclosing walls, with their huge stones, which had perhaps partly belonged to the earlier edifice, were doubtless also the work of Herod (further details, see p. 56). Around the margin of the grand platform ran colonnades, consisting of a double series of monoliths, and enclosing the whole area. Solomon's Porch (St. John x. 23) is placed by some authorities on the S. side, but by others with greater probability on the E. side. On the S. side the colonnade was quadruple, and consisted of 162 columns. On the W. side there were four, on the S. side two gates, and the vestibules were approached by stairs leading through corridors. It is uncertain whether there was a gate on the E. side. The colonnades enclosed the great court of the Gentiles, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this inner entrance-court. (A notice of this kind in Greek, closely corresponding with the description given by Josephus, was found.) A section of the fore-court of the Israelites was specially set apart for the women, beyond which lay the court of the priests with the great sacrificial altar of unhewn stones. A deep, richly decorated corridor now ascended by twelve steps to the 'sanctuary', or 'holy place' strictly so called, which occupied the highest ground on the Temple area. The sanctuary was surrounded on three sides (S., W., N.) by a building 20 ells in height, containing 3 stories, the upper story rising to 10 ells beneath the top of the 'holy place', so that space remained for windows to light the interior of the sanctuary. Beyond the gate was the curtain or 'veil', within which stood the altar of incense, the table with the shew-bread, and the golden candlestick. In the background of the 'holy place' a door led into the small and dark 'holy of holies', a cube of 20 ells. — The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. The chief façade of the edifice looked towards the E., while on the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A. D. 70. The colonnades had already been burned down by the Jews themselves, but the huge substructions of massive stone which supported the Temple could not be destroyed.

On the site of the ancient Temple Hadrian erected a large temple of Jupiter, containing a statue of that god and one also of himself (or of Castor and Pollux?). It was adorned with twelve columns. The earliest pilgrims found the temple and the equestrian statue of the emperor still standing, near a 'rock pierced with holes'. There is a great controversy as to what buildings were afterwards erected on this site. We are informed by Arabian authors that 'Omar requested the Christian patriarch to conduct him to this spot, where the ancient Temple of Solomon had once stood, and that he found it covered with heaps of rubbish which the Christians had thrown there in derision of the Jews.

The present dome is a structure of the Arabian period. In the interior of the building there is an inscription in the oldest Arabic character (Cufic), recording that 'Abdallah el-Imâm el-Mâmûn, prince of the faithful, erected this dome in the year 72'. But as Mâmûn was not born till the year 170 after the Hegira, it must be assumed that the words 'el-Mâmûn', as moreover the different colour of this part of the inscription tends to show, were erroneously substituted at a later period for 'el-Melik', a splendour-loving Omayyade khalif to whom Arabian historians attribute the erection of the building.

'Abd el-Melik was moved by political considerations to erect a sanctuary on this spot. The Omayyades, who sprang from the ancient aristocracy of Mecca, were the first princes who thoroughly appreciated the political advantages of the new religion. Accordingly, when revolts broke out against the khalifs, they chose Jerusalem as the site of a new sanctuary which should rival that of the Ka'ba. The inscription on the doors (p. 40) may justify us in regarding the Khalif Mâmûn as the restorer of the building. A further restoration was carried out in the year 301 of the Hegira (A.D. 913). — The plan of the building is certainly Byzantine, for which reason Prof. Sepp supposed it to be an old church of Justinian, a second Hagia Sophia.

That the style resembles the Byzantine need however not surprise us, for the Arabs of that period did not yet understand the art of building. On the contrary it would have been surprising if they had not found it necessary to borrow their architecture from the Greeks.

The polygonal or round construction is found in the S. Stefano Rotondo at Rome as early as the end of the 5th century. But the Dome of the Rock differs essentially in not requiring any apse, as the building had to be adapted to the Holy Rock in its centre, just as the Church of the Sepulchre to the Holy Sepulchre; the only difference between the Dome of the Rock and the Church of the Sepulchre is that the former is polygonal, the latter round. The Church of the Sepulchre may therefore be considered as the model for the mosque.

Mohammed himself had evinced veneration for the ancient Temple. Before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Korân also mentions the *Mesjid el-Akşa* (i. e. the mosque most distant from Mecca) in a famous passage in Sûreh xvii. 1: 'Praise be to him (God), who, in order to permit his servant to

see some of our miracles, conveyed him on a journey by night from the temple el-Ḥarām (the Ka'ba at Mecca) to the most distant temple, whose precincts we have blessed'. Moḥammed thus professes to have been here in person; to this day the Ḥarām of Jerusalem is regarded by the Muslims as the holiest of all places after Mecca; and it is on this account that they so long refused the Christians access to it. The Jews, on the other hand, have never sought this privilege, as they dread the possibility of committing the sin of treading on the 'holy of holies'.

**Literature:** *Vogüé*, Le Temple de Jérusalem, Paris 1864. *Schick*, Beit el-Makdas, Jerusalem 1887; Die Stiftshütte, der Tempel in Jerusalem, und der Tempelplatz der Jetztzeit, Berlin 1895. *Chippiez et Perrot*, Le Temple de Jérusalem, Paris 1889.

No one should omit to visit the Ḥarām. A small party had better be formed for the purpose. The consulate, on being applied to, procures the necessary permission from the Turkish authorities, who provide one or more soldiers as attendants, and the kawass of the consulate also accompanies the party. Each person pays 12 piastres to the kawass, that being the fee due to the shêkh, who accompanies the party. A boy should also be taken from the hotel to carry slippers, and afterwards the boots of the visitors, when these are removed (fee 1-2 piastres from each person). After the visit is over, the party pays a fee to the soldier who accompanies them, and to the kawass of the consulate, at least 15 piastres each, or more according to the size of the party. A bright day should if possible be selected for the visit (but not Friday), as the interior of the building is somewhat dark. On certain days the Muslim women walk in the court of the mosque, and are apt to inconvenience visitors.

We shall first direct our attention to the interior of the **\*Ḥarām esh-Sherif**. The Temple platform occupies the S.E. quarter of the modern town. The Ḥarām is entered from the town on the W. side by seven gates, *vis.* (beginning from the S.) the *Bâb el-Maghâribeh* (gate of the Moghrebins), *Bâb es-Silseleh* (chain-gate), *Bâb el-Mutawaddâ*, or *Maṭara* (gate of ablution), *Bâb el-Kattânîn* (gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron gate), *Bâb en-Nâzir* (custodian's gate), also called *Bâb el-Habs* (prison gate), and lastly, towards the N., *Bâb es-Serâi* (gate of the seraglio), also called the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). — The large area scattered with buildings forms a somewhat irregular quadrangle. The W. side is 536 yds., the E. 518 yds., the N. 351 yds., and the S. 309 yds. in length. The surface is not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. The W. and N. sides of the quadrangle are partly flanked with houses, with open arcades below them, and the E. side is bounded by a wall. Scattered over the entire area are a number of *Mastabas* (raised places) with a *Mihrâb* (prayer-recess; p. x1) and used as places of prayer; there are also numerous *Sebîl* (fountains) for the religious ablutions. — Visitors are usually conducted first through the cotton-merchants' gate past the *Sebîl Kâit Bei* (p. 46) to the *Mehkemet Dâûd* (p. 45).

The **\*Dome of the Rock**, or **Kubbet es-Ṣakhra**, stands on an irregular platform 10 ft. in height, approached by three flights of steps

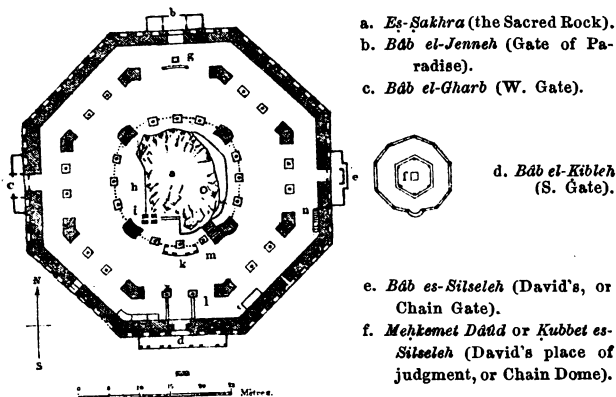


from the W., two from the S., one from the E., and two from the N. side. The steps terminate in elegant arcades, called in Arabic *Mawâzin*, or scales, because the scales at the Day of Judgment are to be suspended here. These arcades, which materially enhance the beauty of the exterior, are imitated from those of the fore-court of the Jewish Temple, as they form to a certain extent the entrance to the sanctuary. This upper platform, therefore, which is paved with fine slabs of stone, may only be trodden upon by shoeless feet. From this point we survey the whole arrangements of the Ḥarâm. Besides the larger buildings, a number of smaller structures are scattered over the extensive area. The ground is irregularly planted with trees, chiefly cypresses, and is of a reddish brown colour, except in spring when it is green after rain.

The Kubbet es-Şakhra is a large and handsome OCTAGON. Each of the eight sides is 66 ft. 7 in. in length and is covered externally as far as the window sill with porcelain tiles, and lower down with marble. The whole building was formerly covered with marble, the porcelain incrustation having been added by Solimân the Magnificent in 1561. The effect of these porcelain tiles, which are manufactured in the Persian style (*Kāshāni*), is remarkably fine, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Kōrân, beautifully inscribed in interwoven characters, run round the building like a frieze. Each tile has been written upon and burned separately. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the outer pair of windows being walled up in each case. The incrustation on the W. side, having become much dilapidated, has been partly taken down and restored. During the course of this work some ancient round arches were discovered, and it turned out that the present form of the windows is not older than the 16th century, and that formerly seven lofty round-arched windows with a sill and smaller round-arched openings were visible externally on each side. A porch is supposed to have existed here formerly. Mosaics have also been discovered between the arcades. The stones, as the visitor may observe on the W. side, are small, irregular, and jointed with no great accuracy.

The GATES, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Subsequently the spaces between them were built up. The *S. Portal*, however, forms an exception, as there is here an open porch with eight columns. The W. entrance is a modern structure of the beginning of the present century. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Gharb*, or W. gate; the S., *Bâb el-Kibleh*, or S. gate, and the E., *Bâb Dâûd* or *Bâb es-Silselah*, gate of David, or chain gate. On the

lintels of the doors are inscriptions of the reign of Mâmûn, dating from the year 834, or 216 of the Hegira. The twofold doors (which are usually open), dating from the time of Solimân, are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.



The INTERIOR of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The *First Series*, by which the outer octagonal aisle is formed, consists of eight piers and sixteen columns, two columns being placed between each pair of the six-sided corner piers. The shafts of the columns are of marble, and differ in form, height, and colour. They have all been taken from older edifices, some of them probably from the temple of Jupiter mentioned above. The capitals are likewise of very various forms, dating either from the late Romanesque or the early Byzantine period, and one of them is even said to have borne a cross. To secure a uniform height of 20 ft., large Byzantine blocks which support small arches are placed above the capitals. These blocks are connected by so-called 'anchors', or broad beams consisting of iron bars with wooden beams beside and beneath them. These are covered beneath with copper-plates in repoussé. On the beams lie marble slabs which project like a cornice on the side next the external wall, but are concealed by carving on that next the rotunda. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and adorned with mosaics. The rich and variegated designs of these mosaics are not easily described. They consist of fantastic lines intertwined with striking boldness, and frequently of

garlands of flowers, and are all beautifully and elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. These are verses of the *Ḳorân* bearing reference to Christ, and seem to indicate that the founder was desirous of emphasising the new position of the Muslims with regard to the Christians of that period: —

Sûreh xvii. 111: Say—Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the ambassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will be better for you. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself. Sûreh xix. 34 et seq.: Jesus says — ‘Blessings be on me on the day of my birth and of my death, and of my resurrection to life.’ He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything he says ‘Let it be’, and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at p. 38.

A second aisle is formed by a *Second Series* of supports arranged in a circle, on which also rests the dome. These supports consist of four massive piers (whose inner and outer sides follow the circumference of the circle) and twelve monolithic columns (those in the middle being the thinnest). These columns also are antique; their bases were covered with marble in the 16th cent., but beneath the marble they are quite different from each other. The arches above them rest immediately on the capitals. — The dome rests first on a drum, which is richly adorned with mosaics. These are divided by a wreath into two sections, in the upper of which are placed 16 windows. The mosaics are of different periods. Most of them represent vases of flowers, among which are grapes and ears of corn on a gold ground. The Byzantine artists who executed them were prohibited by the laws of *El-Islâm* from representing figures, but perhaps used these devices as emblems of the Last Supper. All the mosaics are composed of small fragments of coloured glass, and date from the 10th and 11th centuries, when this art had probably entered upon a new phase in the East.

The *DOME* which rises on these supports is made of wood: its height (from the ground) is 98 ft., to which the crescent adds 16 ft. more; the vault of the dome is 37½ ft. high inside and only 66 ft. in diameter, it is consequently a surmounted hemisphere. Externally, its form is more elliptical. Its framework is double, the space between the inner and outer boarding, the ribs of which are connected by braces, varying from 2 ft. to 5 ft. in width. Steps lead

up to the apex of the dome, whence a trapdoor gives access to the crescent. The upper part of the external frame is boarded and covered with lead. Within, it is covered with tablets of wood nailed to the roof-tree, coloured blue, and richly adorned with painted and gilded stucco. According to the inscriptions, the dome was constructed in 1022 (Hâkim, p. lxvi), the old dome having fallen in six years previously. The decorations of the interior are of the period of Saladin, who ordered them to be restored immediately after he had taken the holy city from the Franks (1189). They were restored, or rather the colours were revived, in 1318 and 1830. — The *Window Openings* are closed with thick slabs or plates of plaster perforated with holes and slits of various shapes, wider inside than outside. These perforations have been glazed on the outside with small coloured glass plates, forming a variety of designs, and affixed to the plaster by cramps. The effect of the colours is one of marvellous richness, but the windows shed a dim light only on the interior, and the darkness is increased, firstly by regular glass windows framed in cement, secondly by a wire lattice, and lastly by a porcelain grating placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (i. e. 1528). The walls between the windows were originally covered with mosaics, like those in the drum, but the Crusaders substituted paintings, of which we still possess a description. Saladin caused the walls to be covered with marble, and they were restored by Solimân. — The *Pavement* consists of marble mosaic and marble flagging which is covered in places with straw-mats.

The Crusaders converted the dome of the rock into a 'Templum Domini', adorned it with figures of saints, and placed a large gilded cross on its summit. On the sacred rock stood the altar. The surface of the rock was paved with marble, and a number of steps hewn in the rock led up to the altar. Distinct traces of these are still visible. The choir was enclosed by two walls, part of one of which is still preserved on the S.W. side. A relic of the period of the Crusaders (end of the 12th cent.) is the large wrought iron screen with four gates (of French workmanship), placed on a stone foundation between the columns of the inner ring (*el-kafas*) and thus enclosing the sacred rock. Candles were once placed upon its spikes. The rock is now further enclosed by a coloured wooden screen, but space is left to walk round between it and the iron screen. The best view of the rock is obtained from the high bench by the gate of the screen to the N.W. The gilded chain which hangs from the summit of the dome is modern. It used to hold a chandelier, now broken to pieces.

We now proceed to inspect the HOLY ROCK itself. It is 58 ft. long and 44 ft. wide, and rises about 6½ ft. above the surrounding pavement. The earliest reference to it is found in the Talmud, or Jewish tradition. As in other sanctuaries of antiquity, such as Delphi, the stone is said to cover the mouth of an abyss with a sub-

terreanean torrent, the waters of which were heard roaring far beneath. According to Jewish tradition Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. As it was regarded as the central point of the world, the Ark of the Covenant is said once to have stood here, to have been afterwards concealed here by Jeremiah (but according to 2 Macc. ii. 5 in a cave in Mount Nebo), and still to lie buried beneath the sacred rock. On this rock also was written the '*shem*', the great and unspeakable name of God. Jesus, says tradition, succeeded in reading it, and he was thus enabled to work his miracles. — The rock now before us cannot be identified with the '*eben shatyd*', or stone of foundation, of Jewish tradition, if only on account of its size; it is much too large ever to have stood in the 'holy of holies'. The probability is that the great sacrificial altar stood here, and traces of a channel for carrying off the blood have been discovered on the rock. Excavations, if permitted, would probably show that the natural hollow under the stone goes deeper into the earth and is really a cistern.

The Muslims adopted and improved upon this tradition about the rock, as they did with so many other already existing Jewish traditions. According to them the stone hovers over the abyss without support. When we descend by eleven steps on the south side (Pl. m) by the pulpit (k) to the cavern beneath the rock we see a support, and all round the rock resting on a whitewashed wall. The hollow sound heard by knocking the wall is not due to any cavity behind it, but to the mortar peeling off from the rock. In this cavern the cicerone points out the places where David and Solomon (small altars), Abraham (left) and Elijah (N.) were in the habit of praying. Moḥammed has also left the impression of his head on the rocky ceiling. The guide knocks on a round stone plate almost in the middle of the floor; there is evidently a hollow underneath. The Muslims maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock came from paradise, and that it rests upon a palm watered by a river of paradise; beneath this palm are Asia, wife of Pharaoh, and Mary. Others maintain that these are the gates of hell. At the last day the Ka'ba of Mecca will come to the Şakhra, for here will resound the blast of the trumpet which will announce the judgment. God's throne will then be planted upon the rock. Moḥammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Burâk, his miraculous steed. It was in the course of his direct transit to heaven that his body pierced the round hole in the ceiling of the rock which we still observe. On this occasion, moreover, the rock opened its mouth, as it did when it greeted 'Omar, and it therefore has a 'tongue', over the entrance

to the cavern. As the rock was desirous of accompanying Moḥammed to heaven, the angel Gabriel was obliged to hold it down, and the marks of his hand are still shown on the W. side of the rock (Pl. h).

A number of other marvels are shown. In front of the N. entrance there is let into the ground a slab of jasper (*Balâṭat el-Jenneh*, Pl. g), into which Moḥammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. The slab is also said to cover Solomon's tomb. — In the S.W. corner (Pl. i), under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Moḥammed's beard are also preserved here, and on the S. side are shown the banners of Moḥammed and 'Omar. — By the prayer-niche (Pl. l) adjoining the S. door are placed several Korâns of great age, but the custodian is much displeased if they are touched by visitors.

Outside the E. door of the mosque, the *Bâb es-Silselah*, or *Door of the Chain* (which must not be confounded with the entrance-gate of the same name, p. 39) rises the *Kubbet es-Silselah*, 'dome of the chain', also called *Mehkemet Dâūd*, David's place of judgment. According to Muslim tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. The Muslims declare that this dome of the chain afforded a model for the dome of the rock, but that is very improbable. This elegant little structure consists of two concentric rows of columns, the outer forming a hexagon, the inner an endecagon. This remarkable construction enables all the pillars to be seen at one time. The shafts, bases, and columns, which differ greatly from each other, are chiefly in the Byzantine style, and they have all been taken from older buildings. The pavement consists of beautiful mosaic, and on the S. side (facing Mecca) there is a handsome recess for prayer. Above the flat roof rises a hexagonal drum surmounted by the dome, which is slightly curved outwards. The top is adorned with a crescent. The mosaics are of the same date as those of the Şakhra and the plan of the entire building seems to be of that period.

About 20 yds. to the N.W. of the Şakhra rises the *Kubbet el-Mirâj*, or dome of the ascension, erected to commemorate Moḥammed's miraculous nocturnal journey to heaven. According to the inscription, the structure was rebuilt in the year 597 of the Hegira (i. e. 1200), 13 years after Jerusalem had been recaptured by the Muslims. It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Close by is an ancient font, now used as a water trough. Farther towards the N.W. is the *Kubbet en-Nebi* (dome of the pro-

phet), a modern looking building over a subterranean mosque built in the rock. This mosque is not shown to visitors. There is also a very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is interesting from the fact that the bare rock is visible below it. Beside the flight of steps on the N.W. leading down from the terrace, is the *Ḳubbet el-Khidr* (St. George's dome). Here Solomon is said to have tormented the demons. In front of the mosque are two red granite pillars.

More to the S. we observe below, between us and the houses encircling the Harâm, an elegant fountain-structure, called the *Sebîl Kâit Bei*, which, according to the inscription, was erected in the year 849 of the Hegira (1445) by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Kâit-Bei. Above a small cube, the corners of which are adorned with pillars, rises a cornice and above this an octagonal drum with sixteen facets; over this again a dome of stone, the outside of which is entirely covered with arabesques in relief. At the S.E. angle of the terrace there is finally an elegant *Pulpit* in marble, called the 'summer pulpit' or *Pulpit of Kâdi Borhân-eddîn* from its builder (d. 1456). A sermon is preached here every Friday during the fast of the month Ramaḍân. The horseshoe arches supporting the pulpit, and the pulpit itself with its slender columns, above which rise arches of trefoil form, present a fine example of genuine Arabian art.

The other buildings on the terrace are unimportant, consisting of *Ḳorân* schools and dwellings. Objects of greater interest are the cisterns with which the rock is deeply honeycombed. Towards the S.W. of the mosque in particular there are many such cisterns of great antiquity, some of them connected with each other in groups, one below the other. These cisterns are not visible from the surface, but the attention is attracted by the numerous holes through which the water is drawn.

We bestow another glance upon the *Ṣakhra*. This magnificent building produced a powerful impression on the Franks of the middle ages, and it was popularly believed to be the veritable Temple of Solomon. The society of knights founded here was accordingly called the order of the Temple, and they adopted the dome of the sacred rock as part of their armorial bearings. The Templars, moreover, carried the plan of the building to Europe; London, Laon, Metz, and several other towns still possess churches in this style. The polygonal outline of this mosque is even to be seen in the background of Raphael's famous *Sposalizio* in the Brera at Milan.

Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin (*el-Kâs*), once fed by a conduit from the pools of Solomon (p. 55). — To the E. of this, in front of the *Aḳṣa*, there is a cistern hewn in the rocks known as the *Sea*, or the *King's Cistern*, which was also supplied from Solomon's pools. This reservoir is mentioned both

by Tacitus and the earliest pilgrims. It was probably constructed before Herod's time. It is upwards of 40 ft. in depth, and 246 yds. in circumference. In summer it contains but little water, and there are now very few openings communicating with it from the surface. A staircase-hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. Immediately before the portal of the Akṣa mosque is another cistern under the mosque itself, called the *Bir el-Waraka*, or leaf fountain. A man of the tribe of Temīm (in N.E. Arabia), a companion of 'Omar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led to orchards. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded. Other persons, however, who descended for the purpose of visiting the Elysian orchards, were unable to find them.

The mosque \**El-Akṣa*. During that part of Moḥammed's career when he derived most of his 'revelations' from Jewish sources, he declared the Akṣa, the 'most distant' shrine, to be an ancient holy place of Proto-Islām, tradition making him say that it was founded only forty years after the foundation of the Ka'ba by Abraham.

The mosque is at the present day a basilica with nave and triple aisles (with subsidiary buildings), the principal axis of which forms a right angle with the S. wall of the Temple precincts. Not reckoning the annexes it is 88 yds. long and 60 yds. wide.

The edifice was originally founded by the Emperor Justinian, who erected a basilica here in honour of the Virgin. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. In front of the church there were two porches and two hospices. Arabian authors state that the Khalif 'Omar on descending from the site of Solomon's Temple, offered prayers in the neighbouring 'Church of Mary'. 'Omar converted the church into a mosque and in accordance with the passage from the Korān already mentioned (p. 38) named it *Meajid el-Akṣa*. At the end of the 7th century, 'Abd el-Melik, the founder of the Ṣakhra, caused the doors of the Akṣa to be overlaid with gold and silver plates. During the caliphate of Abū Ja'far el-Manṣūr (753-775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mehdi (775-795), Manṣūr's successor, finding the mosque again in ruins in consequence of an earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. Such is the account given by Arabic authors, whence we may infer that little of the original building is now left (probably only a few capitals under the dome and one in the left aisle). The columns of the nave date from Justinian's basilica, but they have been so shortened as now to appear clumsy. All the aisles were formerly vaulted, now only the two outer ones on each side are so.

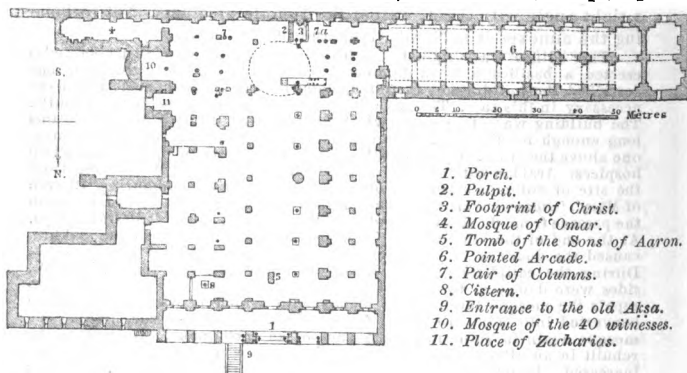
The PORCH (Pl. 1), in its present form, consists of seven arcades leading into the seven aisles of the building. It was erected by Melik el-Mu'azzam 'Isā, a nephew of Saladin, in 1236, and was



restored at a later period; the roof is not older than the 15th century. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonise, as they are taken from ancient buildings of different styles.

The original arrangements of the INTERIOR, which should be visited first, still present a striking appearance. The nave and two adjacent aisles, in which the plan of the old basilica is recognisable, are the only parts which are strictly ancient. The W. aisle was probably once walled up, and on the E. side lay the court of the mosque, as at Fostât in Egypt, and at Damascus. The great transept with the dome, which perhaps belongs to the restoration of El-Mehdi, gave the edifice a cruciform shape. It was probably the same prince, who, in order to obliterate the form of the cross, added two lower *Aisles* on the E. and W. sides of the mosque respectively, and for this purpose the lateral walls of the building had to be broken through. In their present form, however, these four outer aisles belong to a later restoration. The piers are of a simple square form, and the vaulting is painted.

The *Nave* and its two immediately adjoining aisles are very superior in style to the other aisles just mentioned, and possess far greater individuality and uniformity. The capitals, some of which still show the form of the acanthus leaf, are Byzantine, and perhaps



date from the 7th century. The seven arches which rise above the columns are wide and pointed, and therefore doubtless of later date; and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave and central aisles, and the transept also, are still roofed with beams, as was the case in basilicas. The nave and central aisles are farther remarkable for

the shape of their roofs, which terminate externally in gables both at the ends and sides.

The *Transept*, like the rest of the edifice, is constructed of old materials. The antique columns are by no means uniform like those of the nave, but vary in material, in form, and even in height. According to an inscription, this part of the building was restored by Saladin in 583 (1187). To the same period belong the fine mosaics on a gold ground in the drum of the dome, which, according to Arabian accounts, Saladin obtained from Constantinople, and also the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, in Arabian style. The Cufic inscriptions are texts from the *Qurân*.

The *Dome* is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the *Şakhra*. An inscription records the name of the Mameluke sultan Mohammed ibn Kilâtn as the restorer (or perhaps founder) of these decorations in 728 (1327). Some of the windows of the mosque are filled with stained glass of the same period (16th cent.) as that in the *Şakhra*, but inferior to it. The wretched paintings on the large arch of the transept were executed by an Italian during the present century. — Adjoining the prayer-niche we observe a *Pulpit* (Pl. 2) beautifully carved in wood. The details of the decoration are admirable. The ascent to the pulpit, as well as the pointed structure itself, is inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn, and was placed here by Saladin on the restoration of the *Akşa*. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims, at or near this very spot. On each side of the pulpit, we observe a pair of columns close together (Pl. 7 and 7a). The cicerone declares that persons who are not born in lawful wedlock cannot pass between the columns, while others say that no one can enter heaven if he cannot pass between them. (There is a similar pair of columns in the mosque of 'Amru at Old Cairo.) An iron screen has now been fixed between them.

*Subsidiary Buildings.* A prolongation of the transept towards the W. is formed by a double colonnade with a vaulting of pointed arches (Pl. 6), but the pilasters are of rather rough workmanship. All this part of the building was erected by the Knights Templars, who used it as an armoury or something of that sort. The *Akşa* was specially allotted to the Templars; they called it *porticus*, *palatium*, or *templum Salomonis*; the knights lived here and in the lower chambers of this corner of the *Harâm*, the windows looking out to the S. on the mountain slope. This part of the building is now the women's mosque, the '*White Mosque*'. — The modern addition to the mosque on the S.E. side is a bare uninteresting building with a

prayer-niche (Pl. 4), where the proper *Mosque of 'Omar* is said once to have stood, the dome of the rock having been erroneously called so by the Franks. A similar addition is situated to the N.; the greater part of it (to the S.) is the apse of an old Christian church, now converted into the *Mosque of the 40 Witnesses* (Pl. 10), and to the N. of it (Pl. 11) is the place where Zacharias is said to have been slain. There is a handsome rose-window here dating from the times of the crusaders. A fine stone slab in the pavement of the nave, not far from the entrance, used to be shown as the tomb of the Sons of Aaron (Pl. 5), but it is now covered with mats.

On emerging from the central portal we find a staircase on the right, which descends by eighteen steps to the **Vaults** below the Aḡṣa. These are formed by a double series of arches resting on piers. The central series lies exactly under the arcades which form the E. side of the nave of the basilica, which is perhaps a proof that the original basilica only extended thus far. The substructions in their present form are not ancient, the brickwork of the E. wall, for instance, being of late date, but they occupy the site of the original Byzantine foundations. Towards the S. end eight more steps descend to a vault, with four flat arches resting in the centre against a short and thick monolithic column covered with whitewash, the capital of which, with its stiff acanthus, or rather palm leaves, appears to be Byzantine. Near the end of the partition wall a three-quarter column is visible. The old *Double Gate* to the S. is still in complete preservation; the three columns are composed of very large stones of the Jewish period. The lintels of the gates are still in position; but the eastern one is broken, and both are supported by columns added at a later time; on the inside they are whitewashed, but on the outside they are still partly visible and are ornamented with well squared, tablet-like stones. The entire space was once a porch belonging to the Double Gate, now walled up, but was closed in and vaulted in the Byzantine manner, probably at the period of the erection of the church of St. Mary. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of festivals. It is now a Muslim place of prayer, and is therefore covered with straw matting.

Whether there are vaults under the *S.W. Corner of the Harâm* is a question that is still unanswered, but probably there are. Through a children's school entrance may be gained to an interesting subterranean building and to the huge square block by Barclay's gate (p. 56).

The whole of the *S.E. Corner of the Harâm* is supported by artificial substructions, the sole object of which was to afford a level surface. The entrance to them is near a small arcade in the S.E. corner of the Temple precincts. Descending thirty-two steps, we enter a small Muslim oratory, where a horizontal niche, surmounted by a dome borne by 4 small columns, is pointed out as the '*Cradle of*

*Christ'*, under which name it was also known in mediæval times. In pre-Islamic times the 'Basilika Theotokos' (of the Mother of God) or 'Maria Nova' was here. This tradition seems to have been founded on an old custom of Hebrew women to resort hither to await their confinement. According to the legend, this was the dwelling of the aged Simeon, and the Virgin spent a few days here after the Presentation in the Temple.

From this point we descend into the spacious substructions, known as '*Solomon's Stables*'. The Arabs attribute them to the agency of demons, but in their present form they are an imitation (probably Arabian) of similar older substructions which once occupied the same spot. The piers are chiefly composed of ancient drafted stones. Many Jews sought refuge in these vaults during their struggle against the Romans, and there is other evidence that substructions of the kind existed at an early period in this corner. In the middle ages the stables of the Frank kings and of the Templars were here, and the holes in the pillars by which they tethered their horses may still be seen. The vaults extend 91 yds. from E. to W., and 66 yds. from S. to N. There are altogether 13 vaults of unequal length and breadth. The arches, in the shape of a rather elongated semicircle (about 30 ft. high), are borne by 88 columns in 12 parallel rows. Opposite the sixth row (from the stairs) there is a small closed door in the S. wall called the '*Single Gate*' (near which is the so-called '*Cradle of David*'). To the extreme W., separated by a wall from the other vaults, there is another triple series of substructions, which terminate towards the S. in a *Triple Gate*. Of this ancient Temple gate, which was built in the same style as the double gate already described, the foundations only are preserved. The gates themselves are blocked up. The arches are of somewhat elliptical form. The whole porch was about 53 ft. in width and 25 ft. in height. For the exterior comp. p. 58. Fragments of columns are also observed built into the walls here, and an ancient column is seen in the wall about 20 yds. to the N. of the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built begins to alter, and the upper part becomes more modern. The substructions extend to the N., over a large rocky cistern, beyond the Akşa mosque. (We observe here the huge roots of the trees which grow on the platform of the Harâm above us.) It has unfortunately not yet been possible to investigate the space between the double and triple gates, but it is highly probable that there are substructions here also.

We now again ascend to the plateau of the Harâm, and proceed towards the N. — The Wall which bounds the precincts of the Harâm on the right (E. side) is modern above the surface of the ground, though the substructions are of great antiquity. A little farther on we find a stair ascending to the top of the wall, which affords an admirable view of the valley of Jehoshaphat with its tombs immediately below, and of the Mt. of Olives. We find here

the stump of a column built in horizontally and protruding beyond the wall on both sides. A small building (a place of prayer) has been erected over the inner end. The Muslims say that all men will assemble in the valley of Jehoshaphat when the trumpet-blast proclaims the last judgment. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Moḥammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell. The idea of a bridge of this kind occurs in the ancient Persian religion.

The **Golden Gate** is situated farther to the N.

A passage in Ezekiel (xliv. 1, 2) indicates that it was kept closed from a very early period. In the Book of the Acts (iii. 2) mention is also made of a *ῥύα ὡραία*, or Beautiful Gate, which must certainly have been in the wall of the inner forecourt of the Temple, but modern tradition has localised it here, probably because this was the only gate still visible on the E. side of the Temple. Owing to a misunderstanding, the Greek *ὡραία* ('beautiful') was afterwards translated into the Latin *aurea*, whence the name 'golden gate'. Antonius Martyr, however, still distinguishes between the 'portes précieuses' and the Golden Gate. The gate in its present form dates from the 5th, or probably rather from the 7th century after Christ. (According to Muslim legend the pillars of the gate were a present from the Queen of Sheba to Solomon). In the outer wall on the S. there is a very small door which probably afforded an entrance to foot-passengers. The golden gate bears a strong resemblance to the double gate on the S. side (p. 51), and probably stands nearly on the site of the gate 'Shushan' of Herod's Temple, mentioned in the Talmud. It is on record that as late as the year 629 Heraclius entered the Temple by this gate, and down to 810 a path ascended in steps from the valley of Kidron to the temple precincts. The Arabs afterwards built it up, and there still exists a tradition that on a Friday some Christian conqueror will enter by this gate and take Jerusalem from the Muslims. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ.

The Arabs now call the whole gateway *Bâb ed-Daherîyeh*, the N. arch the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Rahmeh*, or gate of mercy. The large monolithic doorposts to the E. have been converted into pillars, which now rise 6 ft. above the top of the wall, and between the two has been placed a large pillar, the sides of which are adorned with small projecting columns. Above these the arched vaulting was then placed. The gate having been walled up, the central pillar is no longer visible from without. The structure was restored in 1892, and two new buttresses were built in front of the damaged corners. A staircase ascends to the roof, which affords an excellent survey of the whole of the Temple plateau. Admission to the interior is now forbidden.

In the interior of the portal there is an arcade with six vaults, the depressed arches of which rest on one side on a frieze above the pilasters of the lateral walls, and on the other side on two columns in the middle. The inside of the W. entrance is a simple repetition of these arrange-

ments of the E. gateway. The architectural details of the structure, which is highly ornate, seem to point to a Byzantine origin. The depressed vaulting, the lowness of the cornices, the hollowed form of the foliage, and the flat folding of the acanthus leaves on the capitals are all characteristic of a late period of art; and the same may be said of the capitals of the central columns with their volutes in imitation of the Ionic style, as capitals of this description do not occur before the 6th century. The hollows below the mouldings of the bases of the capitals also point to a late period. — The interior is lighted by openings in the drums of the E. domes.

Proceeding farther towards the N., we observe a modern mosque on the right, probably built over old vaults (no admission). It is called the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported himself on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were released from the king's authority. Here, as at other pilgrimage shrines, we observe shreds of rags suspended from the window gratings, having been torn from the garments of the pilgrims and placed there by them in fulfilment of vows to the saint.

In this part of the Harâm, at the N. E. corner of the upper platform, subterranean arcades, probably of the Herodian period, have been discovered (no admission). This is a proof that at this point also a level area was artificially obtained by substructures, although at various other points round the platform the natural rock is exposed to view.

At the N. E. angle of the Harâm are preserved the ruins of a massive ancient tower. The N. wall contains a whole series of gates. The first at the E. end is the *Bâb el-Asbât*, or gate of the tribes. (The word *asbât*, 'tribes', has, however, sometimes been regarded as the name of some individual prophet.) The visitor should not omit to look out of one of the windows under the arcades of the N. wall, for here, far below us, lies the *Birket Isra'în* ('pool of Israel'), formerly regarded as the Pool of Bethesda (comp. p. 76). Early pilgrims call it the 'Sheep Pool' (*Piscina Probatica*), as it was erroneously supposed that the 'Sheep Gate' (St. John v. 2) stood on the site of the present gate of St. Stephen. A small valley diverged anciently from the upper part of the Tyropæon from N. W. to S. E., and was made available for the construction of this reservoir. The pool, which rarely now contains water, is 121 yds. long and 42 yds. wide. It lies 68 ft. below the level of the Temple plateau, and its bottom is now covered with rubbish to a depth of 20 ft. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S. E. corner. Near the S. W. end of the pool Capt. Warren succeeded in descending into a cistern, where he found a double set of vaulted substructions, one over the other, and to the N. of these an apartment with an opening in the N. side of the wall of the Harâm. Through this opening the superfluous water flowed away.

Skirting the N. side of the Harâm precincts, we observe places of prayer on our left, and we soon reach the next gate, called the *Bâb Hittâ*, or *Bâb Hottâ*, following which is the *Bâb el-'Atem*, or gate of darkness, also named *Sherîf el-Anbiâ* (honour of the prophets), or *Gate of Dewadâr*, from a school of that name situated there. This perhaps answers to the *Tôdi* gate of the Talmud. To the left is a fountain fed by Solomon's pools; near it to the W. are two small mosques, the W. one of which is called *Kubbet Shekîfes-Şakhra*, from the piece of rock which, it is said, Nebuchadnezzar broke off from the Şakhra and the Jews brought back again. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia (p. 27). There are now barracks here (Pl. 11). At the N.W. corner rises the highest minaret of the Harâm.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a walk round the **Walls of the Harâm**, which will enable us better to realise the character of the substructions. What we have hitherto spoken of as a level plateau was originally a rocky hill, the sides of which were afterwards artificially raised, and the projecting parts of which at the N. W. angle were removed. Through the centre of the plateau runs the natural rock, extending below the triple gate (p. 51). The valley to the W. of it, called the Tyropeon, is almost entirely filled with rubbish.

As to the materials of which the outer wall consists, four different kinds of stones may be distinguished: — (1) Drafted blocks with rough, unhewn exterior (comp. p. oxii); (2) drafted blocks with smooth exterior; (3) stones, smoothly hewn, but undrafted; (4) ordinary masonry of irregularly shaped stones. The last is modern; the third variety may be referred to the time of Justinian with tolerable certainty; while the first two are in all probability Herodian. Blocks of the first kind are to be found *under* ground beginning 35-55 ft. below the present surface of the ground. They are jointed without mortar or cement, but so accurately that a knife cannot be introduced between them. The wall is not perpendicular, but batters from the base, each block lying a little within that below it. On the N.W. side of the temple area (but difficult of access) the exterior of the wall shows remains of buttresses (like the temple wall in Hebron, p. 136).

On leaving the Harâm by the second gate on the N.W. side (*Bâb en-Nâzir*) we leave the *Old Serâi* (at present a state-prison, Pl. 95) to the right, and the cavalry-barracks to the left. At the corner to the right is a handsome fountain. (Crossing the street, we may notice how beautifully the stones of the 2nd house on the left are jointed with lead cramps.) We then turn to the left by the street which leads to the S., passing on the right the present

*Serâi*, on the site of the former Hospital of St. Helena (Pl. 94), and on the left a lane which leads to the Harâm. We now arrive at the covered-in *Sûk el-Kattânîn*, or cotton-merchants' bazaar, now deserted, and terminating towards the E. in the *Bâb el-Kattânîn*, which is worthy of inspection. About half-way through the bazaar we turn to the right by a by-road to the *Hammâm esh-Shifâ*, or healing bath (Pl. 35). This too has been supposed to be the *Pool of Bethesda*. A stair ascends 34 ft. to the mouth of the cistern, over which stands a small tower. The shaft is here about 100 ft. in depth (i. e. about 66 ft. below the surface of the earth). The basin is almost entirely enclosed by masonry; at the S. end of its W. wall runs a channel built of masonry, 100 ft. long,  $3\frac{1}{2}$  ft. high, and 3 ft. in width, first to the S., then to the S.W. The water is bad, being rain-water which has percolated through impure earth, but it is still extolled for its sanatory properties.

Returning to the narrow lane we pursue our way to the S.; here we find a fountain similar to the one already mentioned. We then ascend into the so-called David Street (*Tarîk Bâb es-Silseleh*), which runs from W. to E. on a kind of embankment formed of subterranean arches. In Jewish times a street led over the deep valley here (the *Tyropoeon*, p. 22) to the upper city; one of the large arches on which it rests is named '*Wilson's Arch*' after the director of the English survey. This well-preserved arch is 21 ft. in height and has a span of 42 ft., but is now buried out of sight. Below it is the *El-Burâk Pool*, named after the winged steed of Mohammed, which has given its name to the whole of this W. side of the Harâm, as the prophet is said to have tied it up here. Whilst making excavations under the S. end of Wilson's Arch, Capt. Warren discovered fragments of vaulting at a depth of 24 ft. and a water-course at a depth of 42 ft. (a proof that water still trickles through what was formerly a valley); and at length, at a depth of more than 51 ft., he found the wall of the Temple built into the rock. A subterranean passage ran in the same direction as the viaduct over the arches mentioned above, and led from the Temple precincts to the citadel. Capt. Warren penetrated into it for a distance of about 83 yds., without reaching the end.

We now follow the *Tarîk Bâb es-Silseleh* in the direction of the Harâm until we come to another handsome fountain on the left; here we turn to the right into the so-called '*Mehkemeh*' or *House of Judgment* (Pl. 84), a cruciform arcade with pointed vaulting, which was built in 1483. At the S. end is a prayer-recess. In the centre is a fountain which was formerly fed by the water-conduit of Bethlehem. One window looks towards the Moghrebin quarter to the S., and another towards the plateau of the Harâm. The house of the *Kâdî* (judge) adjoins the arcade. The gate which here leads into the Harâm is called *Bâb es-Silseleh*, or Gate of the Chain; near it is a basin which resembles a font. The great conduit from Solomon's pools (p. 129) to the area of the temple runs under the gate.



We must now return (from E. to W.) to the first narrow lane leading to the left (S.) between two handsome old houses. That on the right with the stalactite portal was a boys' school at the period of the Crusades; that to the left, called *El-'Ajemtyeh*, was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the **\*Wailing Place of the Jews** (*Kauthal ma'arbê*), situated beyond the miserable dwellings of the Moghrebins (Muslims from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 56 ft. in height. The nine lowest courses of stone consist of huge blocks, only some of which, however, are drafted. Above these are fifteen courses of smaller stones. Some of the blocks, many of which have suffered much from exposure, are of vast size, one in the N. part being 16 ft., and one in the S. part 13 ft. in length. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. This spot should be visited repeatedly, especially on a Friday after 4 p.m., or on Jewish festivals, when a touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. Many of them are barefooted. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their squalid brethren of Poland.

On Friday, towards evening, the following litany is chanted:—

Leader: *For the palace that lies desolate:—* Response: *We sit in solitude and mourn.*

L. *For the palace that is destroyed:—R. We sit, etc.*

L. *For the walls that are overthrown:—R. We sit, etc.*

L. *For our majesty that is departed:—R. We sit, etc.*

L. *For our great men who lie dead:—R. We sit, etc.*

L. *For the precious stones that are burned:—R. We sit, etc.*

L. *For the priests who have stumbled:—R. We sit, etc.*

L. *For our kings who have despised Him:—R. We sit, etc.*

Another antiphon is as follows:—

Leader: *We pray Thee, have mercy on Zion!—* Response: *Gather the children of Jerusalem.*

L. *Haste, haste, Redeemer of Zion!—R. Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!—R. Ah! turn Thyself mercifully to Jerusalem.*

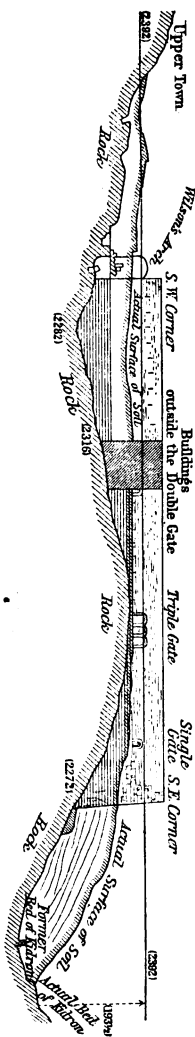
L. *May the kingdom soon return to Zion!—R. Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!—R. And the branch (of Jesse) spring up at Jerusalem.*

To the S. of the Place of Wailing is an ancient gate, called the *Gate of the Prophet*, or after the discoverer *Barclay's Gate*. The fanaticism of the Moghrebins prevents travellers from seeing this unless accompanied by a guide who knows the people. (For the approach from the interior of the Ḥarâm, see p. 50.) The upper part of it consists of a huge carefully hewn block, 7½ ft. thick and over 18 ft. long, now situated 10 ft. above the present level of the ground. The most interesting features of the gate, however, are not visible.

The threshold lies 48 ft. below the present surface of the ground, and a path cut in steps has been discovered in the course of excavations.

Retracing our steps from the Place of Wailing, and now turning not to the right but to the left through the main street of the dirty Moghrebin quarter till the houses cease, we reach a large open space, partly planted with cactus hedges. To the right is a precipitous slope, consisting of rubbish on the S. side and rock on the N.; to the left rises the Temple wall to a height of about 58 ft., which we now again approach not far from the S.W. angle. The colossal blocks here, one of which is 26 ft. long and  $2\frac{1}{2}$  ft. high, and that at the corner  $27\frac{1}{2}$  ft. long, are very remarkable, although it is sometimes difficult to distinguish the joints from clefts caused by disintegration. The whole S.W. corner was built during the Herodian period. About 13 yds. from the S.W. corner we come upon the arch of a bridge, called *Robinson's Arch* after its discoverer. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. At a distance of  $13\frac{1}{2}$  yds. to the W. Capt. Warren found the corresponding pier of the arch; and about 42 ft. below the present surface there was a pavement upon which lie the vault-stones of Robinson's arch. This pavement farther rests upon a layer of rubbish 22 ft. in depth. Beneath the pavement the explorers discovered the vaulting-stones of a still earlier arch than Robinson's, and near the Temple-wall a conduit running N. and S. The general opinion is that Robinson's Arch is the beginning of a viaduct which led from the Temple over the Tyropœon to the Xystus, but excavations on the W. side have not yet brought to light a corresponding part of the bridge there but only a series of pillars of a different kind. Schick has therefore suggested that the bridge was of wood (Beit el-Makdas, pp. 123 f.), while others (ZDPV. xv. 234 f.) suggest that the



bridge spanned the valley near Wilson's Arch (p. 55) and that Robinson's Arch is the 'staircase gate' mentioned by Josephus (Ant. xv. 11, 5) as the entrance to the 'royal portico'.

Turning round the S.W. corner of the Harâm, we can at first see only the piece to the E. as far as the 'Double Gate' (see p. 50); the continuation of the S. wall we cannot pursue until we issue from the *Dung Gate* (or *Moghrebins' Gate*), and turn to the E., keeping as close as possible to the wall. The rock here rapidly falls from the S.W. corner of the area towards the E. from a depth of 58 ft. to 88 ft., and then rises again towards the E. In other words — the Tyropæon valley runs under the S.W. angle of the Temple plateau, so that this part of the mosque (corresponding to part of the ancient Temple) stands not on the Temple hill itself, but on the opposite slope.

At the bottom of this depression, which is now no longer visible, Capt. Warren discovered a subterranean channel. At a depth of 23 ft. is a stone pavement, probably of a late Roman period, and at a depth of 43 ft. another, of earlier date. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. The rock ascends to the Triple Gate, where it lies but few feet below the present surface. Thence to the S.E. corner the wall sinks again for a depth of 100 ft., while the present surface of the ground descends only 23 ft. Under the 'Triple Gate' several passages and water-conduits hewn in the rock, and under the 'Single Gate' (p. 51), which is of late date, an old passage, have been discovered. At the bottom Capt. Warren discovered a pitcher, besides masons' marks on the stones. The gigantic blocks *above* the surface of the ground in this S.E. angle attract our attention. Some of these are 16-22 ft. in length and 3 ft. in thickness. The wall at the S.E. corner is altogether 74 ft. in height. — In the course of his excavations towards the S., Capt. Warren discovered a second wall at a great depth, running from the S.E. corner towards the S.W., and surrounding Ophel.

On the E. side of the wall of the Harâm lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley than the present surface of the ground does. The Golden Gate (p. 52) stands with its outside upon the wall, but with its inside apparently upon rock. The wall here extends to a depth of 28-38 ft. below the surface. Outside of the Harâm wall Capt. Warren discovered a second wall, possibly an ancient city-wall, buried in the debris. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing wall, is filled with immense deposits of debris, some of which was probably the earth removed in levelling the N.W. corner. The small valley used for the construction of the Birket Isra'în (p. 53) runs (like the Tyropæon at the S.W. angle) under the N.E. corner of the wall, which extends here to a depth of 116 ft. below the present surface. The gradient of the rock

from the N.W. corner of the Ḥarām to this point is therefore very rapid, and vast quantities of material were required to fill it up. — Capt. Warren also discovered the outlet of the Birket Isrā'īn under ground, and in the N.E. corner the ruins of a large tower, obviously ancient.

The beautiful arches of the Golden Gate should be once more viewed from without. The parts belonging to different periods may easily be distinguished. Along the whole wall are placed Muslim tombstones. The best way to return to the town is now by the *Gate of St. Stephen* (p. 75).

### The Church of the Sepulchre.

We are informed by the Bible that *Golgotha* lay outside the city (Matth. xxviii. 11†; Hebr. xiii. 12). This was an eminence, or perhaps only a small rocky protuberance, called on account of its peculiar shape 'gulgotha' (skull) in Aramaic, of which Golgotha is the N. T. form. It is still unknown whether the eminence was a natural or artificial one. To the N. and S. of the place pointed out by tradition the ground dips gradually. The first point of controversy among scholars is whether the genuine Golgotha lay in this neighbourhood or not††. Several English explorers look for Golgotha to the N. of the town, near the grotto of Jeremiah (p. 101), but until farther excavations are made nothing certain can be known. Bishop Eusebius of Cæsarea (264-340 A.D.), the earliest historian who gives us information on the subject, records that during the excavations in the reign of Constantine the sacred tomb of the Saviour was, 'contrary to all expectation', discovered. Later historians add that Helena, Constantine's mother, prompted by a divine vision undertook a pilgrimage to Jerusalem, and that she and Bishop Macarius, by the aid of a miracle, there discovered not only the Holy Sepulchre, but also the Cross of Christ. The cross was hewn in pieces, one portion only remaining at Jerusalem, where it continued to be shown to pilgrims. A further certain historical fact is, that on the spot thus said to have been discovered, and on which we now stand, a sumptuously decorated church was erected (consecrated in 336), consisting of a building over the [supposed] Holy Sepulchre, and of the basilica dedicated to the sign of the Cross. The Church of the Sepulchre, also called the Anastasis, because Christ here rose from the dead, consisted of a rotunda, in the middle of which was the sepulchre surrounded by statues of the twelve apostles. The external form at least of this rotunda, which served as a model for the Şakhra mosque (p. 40), has been preserved. It was adjoined on the E. by an open space with colonnades (the extent of which cannot be determined), while farther to the E. stood the basilica, with courts on each side, three portals in front towards the E., and a forecourt and propylæa with flights of steps. A few fragments of the columns of the propylæa are still preserved. The appearance of the whole, from the E., as from the Mt. of Olives for example, must have been very striking. The place of the finding of the cross was early distinguished from Golgotha, and there are conflicting statements as to the distance of each from the town.

In June, 614, the buildings were destroyed by the Persians. In 616-628 the church was rebuilt by Modestus, abbot of the monastery of Theodosius,

† 'Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done'.

†† It would be quite beyond the scope of this Handbook to enquire minutely whether all the traditions mentioned in it have any foundation in fact or not. Those attaching to the Church of the Sepulchre, with its many chapels and nooks, are especially numerous. See the works of Tobler, Robinson, *De Vogüé*, and the other authorities mentioned at pp. cxvi and 86.

with the aid of the Christians of Syria and Alexandria. It then consisted of three parts: the Church of the Resurrection (Anastasis), the Church of the Cross (Martyrion), and the Church of Calvary; but in splendour it was inferior to its predecessor. From a description of the Church of the Sepulchre by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Khalif Māmūn (813-833) the patriarch Thomas of Jerusalem repaired and enlarged the dome over the Anastasis. In 936 and in 969 the church was partly destroyed by fire, and in 1010 the holy places were further damaged and desecrated by the Muslims. In 1055 a church again arose and in 1099 the Crusaders entered this church, or in particular the dome of the sepulchre, barefooted and with songs of praise. The existing buildings, however, appeared to the Crusaders much too insignificant, and they therefore erected a large church which embraced all the holy places and chapels. This was not done till the beginning of the 12th cent., as the Romanesque style of their buildings testifies. The church built by the Crusaders has been preserved down to the present time, but is not easily recognised as a building of that period in consequence of the numerous additions which it has received. To the E. of the rotunda of the sepulchre the Crusaders erected a church consisting of a nave and aisles, with three apses towards the E., beyond which, still farther to the E., already stood the chapel of St. Helena.

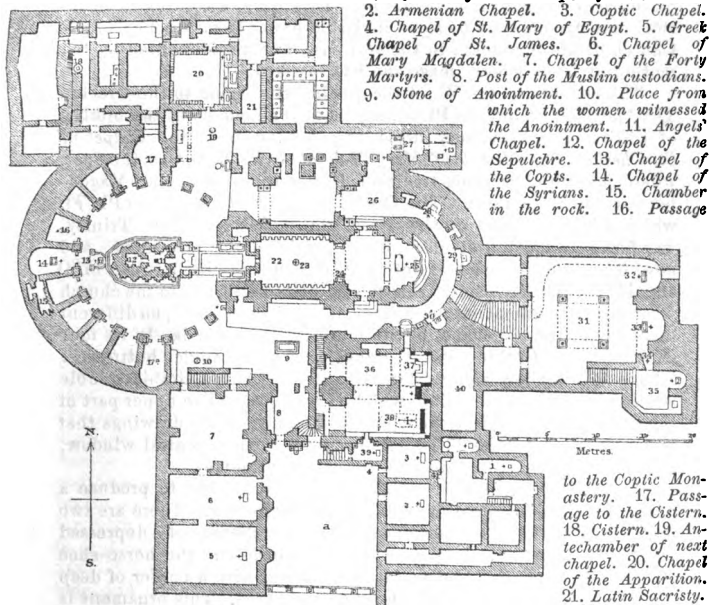
In 1187 the Arabs damaged these buildings. In 1192 the warriors of the Third Crusade were permitted to visit Jerusalem in sections, and the Bishop of Salisbury obtained from Saladin the concession that two Latin priests should be permitted specially to conduct the services in the Church of the Sepulchre. In 1244 the sepulchre was destroyed by the Kharezmians, but in 1310 a handsome church with numerous and superb altars had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, it was restored, and a great part of the church rebuilt, notwithstanding much opposition on the part of the Muslims. In 1808 the church met with a great disaster. It was almost entirely burned down, the dome fell in and crushed the chapel of the sepulchre, the columns cracked, and the lead from the roof flowed into the interior. Little was saved except the E. part of the building. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contributed most largely to the erection of the new church of 1810, which was designed by a certain Komnenos Kalfa of Mitylene (p. 65). Many traces of the original church are, however, still distinguishable.

The **\*Church of the Sepulchre** (Arab. *Kenīset el-Kiyameh*) is generally closed from 10.30 a.m. to 3 p.m., but by paying a *bakhshish* of 1 fr. to the Muslim custodian the visitor will be allowed to remain in the building after 10.30 o'clock. An opera-glass and a light are indispensable. A bright day should be chosen, as many parts of the building are very dark. — Muslim guards, appointed by the Turkish government, sit in the vestibule for the purpose of reserving order among the Christian pilgrims and of keeping the keys. The office of custodian is hereditary in a Jerusalem family. — A large model of the Church of the Sepulchre by Dr. Schick, a German architect, which gives a comprehensive idea of the whole of the buildings connected with it, is to be seen at his house (p. 83).

The chief façade of the church is now on the S. side. The open space in front of the present portal dates from the period of the Crusades. It is paved with large yellowish slabs of stone, and is always occupied by traders and beggars.

This **QUADRANGLE** (Pl. a), or fore-court, which is not quite level, lies  $3\frac{1}{2}$  steps below the street. To the right and left of the steps are columns built into the adjoining buildings, but that on the left (W.) only is well preserved, and even supports part of an arch closing the street leading to the W. Here stood a kind of *Porch*, as is rendered farther obvious by the remains of bases of columns still to be seen on the ground.

The quadrangle is bounded by chapels of no great importance. Entering by the most southern door on the right, and passing the kitchen and pilgrims' chambers of the Greeks, we ascend by eighteen steps to the so-called *Church of the Apostles* with the altar of Mel-



- a. Quadrangle. 1. Chapel of Melchizedek. 2. Armenian Chapel. 3. Coptic Chapel. 4. Chapel of St. Mary of Egypt. 5. Greek Chapel of St. James. 6. Chapel of Mary Magdalen. 7. Chapel of the Forty Martyrs. 8. Post of the Muslim custodians. 9. Stone of Anointment. 10. Place from which the women witnessed the Anointment. 11. Angels' Chapel. 12. Chapel of the Sepulchre. 13. Chapel of the Copts. 14. Chapel of the Syrians. 15. Chamber in the rock. 16. Passage

to the Coptic Monastery. 17. Passage to the Cistern. 18. Cistern. 19. Antechamber of next chapel. 20. Chapel of the Apparition. 21. Latin Sacristy. 22. Catholicon.

23. 'Centre of the World'. 24. First seat of the Patriarch of Jerusalem. 25. Second seat. 26. Aisle of the Church of the Crusaders. 27. Chapel (Prison of Christ). 28. Chapel of St. Longinus. 29. Chapel of the Parting of the Raiment. 30. Chapel of the Derision. 31. Chapel of the Empress Helena. 32. Altar of the Penitent Thief. 33. Altar of the Empress. 34. Seat of the Empress. 35. Chapel of the Finding of the Cross. 36. Chapel of the Raising of the Cross. 37. Hole of the Cross. 38. Chapel of the Nailing to the Cross. 39. Chapel of the Agony. 40. Abyssinian Chapel.

chizedek (Pl. 1) at the end of a long passage. Further to the N., over the Chapel of the Nailing to the Cross (Pl. 38), is the *Chapel of the Sacrifice*. A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac (comp. p. 72). The tradition in this form is comparatively recent, but the scene of Abraham's sacrifice was placed in this neighbourhood as early as the year 600.

We now return to the quadrangle, and enter the *Armenian Chapel of St. James* (Pl. 2) with a crypt underneath, and the *Coptic Chapel of the Archangel Michael* (Pl. 3). From the latter a corridor leads E. to the *Abyssinian Chapel* (Pl. 40). In the corner of the quadrangle towards the N. a door next leads into the *Greek Chapel of St. Mary of Egypt* (Pl. 4, below 39). This Mary, according to tradition, was driven away by some invisible power from the door of the Church of the Sepulchre in the year 374, but was succoured by the mother of Jesus whose image she had invoked.

The chapels to the W. of the quadrangle belong to the Greeks. The *Chapel of St. James* (Pl. 5), sacred to the memory of the brother of Christ, is handsomely fitted up; behind it is the *Chapel of St. Thecla*. The *Chapel of Mary Magdalen* (Pl. 6) marks the spot, where, according to Greek tradition, Christ appeared to Mary Magdalen for the third time. The *Chapel of the Forty Martyrs* (Pl. 7), which originally stood on the site of the monastery of the Trinity, was formerly the burial-place of the patriarchs of Jerusalem, and now forms the lowest story of the *Bell Tower* (built between 1160 and 1180). The interior of this tower, placed adjacent to the church according to the Romanesque custom, is now incorporated, on different levels, with the old chapel of St. John and the rotunda. In its four sides are large Gothic window-arches, and at the angles buttresses. Above the window-arches were two rows of small Gothic double windows, the lower only of which is preserved. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome.

The *S. Façade* of the church can hardly be said to produce a pleasing effect, but its ornamentation is interesting. There are two portals, each with a window above it. The arches are of a depressed pointed character throughout, almost approaching the horse-shoe form. The arch over the portals is adorned with a border of deep dentels which fall perpendicularly on the curve. This ornament is said to be of late Roman origin. The door-frames are bordered with a series of elaborately executed waved lines. The columns adjoining the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, but finely executed, and the pedestals are quite in the antique style. The columns have a common connecting beam, adorned with oak foliage. The space over the door to the left, originally covered with mosaic, is adorned in the Arabian style

with a geometrical design of hexagons. Below the spaces above both doors are *Basreliefs* of great merit, which were probably executed in France in the second half of the 12th century.

The *Basrelief over the Left Portal* represents scenes from Bible history. In the first section to the left is the Raising of Lazarus in a vault: Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses! In the second section from the left, Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are introduced. The disciples bring the foal and spread out their garments; in the background appears the Mt. of Olives. Then follows the Entry into Jerusalem. (The missing fragment, showing Christ upon the ass, is now in the Louvre.) The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Judas, on the outer side of the table, and separated from the other disciples, is receiving the sop. — The *Basrelief over the Right Portal* is an intricate mass of foliage, fruit, flowers, nude figures, birds, and other objects. In the middle is a centaur with his bow. The whole has an allegorical meaning: the animals below, which represent evil, conspire against goodness.

The second portal is walled up. In front of it begins a staircase which ascends from the outside into the Chapel of the Agony (p. 70). The staircase leads first to a small arcade, corresponding in character with the façade. The projecting structure in the N.E. corner of the quadrangle has also two stories, each formed by four large pointed arches, and has been converted into a chapel. — The tombstone of Philippe d'Aubigny, a Frankish knight, lies on the ground in front of the portals.

We now enter the CHURCH OF THE SEPULCHRE itself by the large portal. In order to find our way, we must remember that the whole building extends from E. to W. As we enter from the S. we first reach an aisle of the church of the Crusaders. To the left we first observe the bench (Pl. 8) of the Muslim custodians, who are generally regaling themselves with coffee and pipes, and to whom, if the church happens to be open, no bakhshish need be paid. For many centuries, and down to the beginning of the 19th, a heavy tax was levied here on every pilgrim. Passing the guard, we reach the large 'STONE OF ANOINTMENT' (Pl. 9), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (St. John xix. 38-40). The present stone, a reddish yellow marble slab, 8½ ft. long and 4 ft. broad, was placed here in 1808. Pilgrims were formerly in the habit of measuring the stone with a view to have their winding-sheets made of the same length.

Before the period of the Crusades a separate 'Church of St. Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the stone of the anointment was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent. it belonged to the Copts, in the 16th to the Georgians, from



whom the Latins purchased permission for 5000 piastres to burn candles upon it, and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps, and adjacent to it are candelabra of huge dimensions.

About 13 yards to the W. (left) of this point we reach a small, recently built enclosure round a stone (Pl. 10), which marks the spot where the women are said to have stood and witnessed the anointment. Beyond this, to the S., is the approach to the *Armenian Chapel* (Pl. 2).

We now proceed to the right (N.) for a few paces, and arrive at the **Rotunda of the Sepulchre**, the principal part of the building, in the centre of which is the Sepulchre itself. The rotunda originally consisted of twelve large columns, which were probably divided into groups of three by piers placed between them. Above these were a drum and a dome, the latter being open at the top. The foundation pillars of the present day belonged to the old structure. Around the sacred chapel ran a double colonnade. The enclosing wall had three apses (still visible towards the N., W., and S. respectively; Pl. 14, 17, 17a with mosaic pavement) with three altars, and another altar stood in front of the Sepulchre. The rotunda and dome were embellished with mosaics. Since the re-erection of the edifice in 1810 the dome has been supported by eighteen piers. These are connected overhead by arches, on which stands the drum with its dead windows, and on this the dome. The space between the external circular wall and the piers is divided by cross-vaulting into two stories, which were formerly continuous galleries, but are now divided into sections by transverse walls. The dome, which is open at the top, is 65 ft. in diameter. For a long time the old dome threatened to fall in, but an arrangement having been made between France, Russia, and the Porte for its restoration, the present structure was erected and completed in 1868. The pillars and most of the arches, as well as the drum had to be rebuilt. The dome is of iron and double. The ribs of the two domes are connected by iron braces. The inner side of the lower dome is lined with lead, the exterior of the upper dome is covered with boards, then with felt, and lastly with lead. Above the opening is a gilded iron screen, covered with glass, and surmounted by the gilt cross. The upper third of the lining of the dome is also decorated with gilt rays. Round the dome runs a gallery, commanding a view of the Sepulchre from above; adm. from the Greek monastery (p. 78).

In the centre of the rotunda, beneath the dome, is the **Holy Sepulchre**.

In the course of Constantine's search for the Holy Sepulchre a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders the sanctuary of the Sepulchre was of a circular form and had a small round tower. At that period there were already two cavities, the outer of which was the angels' chapel while the inner contained the actual sepulchre. The building was surrounded with slabs of marble. A little later we hear of a polygonal building, artificially lighted within. After the destruction of the place in 1555 the

tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the cross were found. The Sepulchre was then redecorated, and three holes were made in the top of it for the escape of the smoke of the lamps. The whole building was restored in 1719. In 1808 the small tower of the chapel was destroyed by fire, the rest of the edifice being but slightly injured, notwithstanding which the whole enclosure was rebuilt in the debased style which it exhibits at the present day. The chapel is a hexagon, being 26 ft. long and 17½ ft. wide, and has pilasters placed along the sides.

In front of the E. side there is a kind of antechamber provided, with two stone benches and large candelabra, where Oriental Christians are in the habit of removing their shoes, though we need not follow their example. We next enter the vestibule called the *Angels' Chapel* (Pl. 11), 11 ft. long, and 10 ft. wide. Its walls are very thick, and incrustured with marble within and without. Steps on the right and left in the wall lead direct to the roof. In the centre of the chapel lies a stone set in marble, which is said to be that which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat. A fragment of this stone is said to be built into the altar on the place of the Crucifixion. As early as the 4th cent. such a stone is spoken of as having lain in front of the Sepulchre, but the stone appears to have been changed more than once in the course of the following centuries, and different fragments are sometimes mentioned. In this chapel burn fifteen lamps, five of which belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts.

Through a still lower door we next enter the *Chapel of the Sepulchre* (Pl. 12), properly so called, which is only 6½ ft. long, 6 ft. wide, and very low, holding not more than three or four persons at once. From the ceiling, which is somewhat lofty and provided with a kind of chimney, are suspended forty-three precious lamps, of which four belong to the Copts, while the rest are equally divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek: 'Lord remember thy servant, the imperial builder, Kalfa Komnenos of Mitylene, 1810' (p. 60). The roof of the chapel is borne by marble columns which stand on the inner walls of the cell. On the N. side, to the right of the entrance, is the marble tombstone. The shelf covered with marble is about 5 ft. long, 2 ft. wide, and 3 ft. high. Mass is said here daily. The split marble slab is also used as an altar. We learn the character of the tomb of Christ from St. Luke (xxiii. 53†). Originally the sepulchral grotto is said to have been here, and a cavity hewn in the rock is mentioned at a later period. What we have to pic-

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† 'And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid'.

ture to ourselves is a cavity, hollowed out to receive the body, and arched over (see p. cxi). Here, however, the whole surface was overlaid with marble as far back as the middle ages, and it would require very careful examination to ascertain whether a rock-tomb ever really existed here.

Immediately beyond the Sepulchre (to the W.) is a small chapel (Pl. 13) which has belonged to the Copts since the 16th century.

We shall now make the circuit of the rotunda. Of the dark recesses around it, that immediately beyond the Copts' chapel is the most interesting. We first enter the plain *Chapel of the Syrians*, or Jacobites (Pl. 14), at the back of which an old apse is seen. A door leads out of this chapel to the left, towards the S., through a short and narrow passage, and down one step into a rocky chamber (Pl. 15). By the walls are first observed two 'sunken tombs' (p. cxi), one of which is about 2 ft. and the other  $3\frac{1}{2}$  ft. long, and both 3 ft. deep, having been probably destined for bones. In the rock to the S. are traces of 'shaft tombs',  $5\frac{1}{2}$  ft. long,  $1\frac{1}{2}$  ft. wide, and  $2\frac{1}{2}$  ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathea and Nicodemus here, and researches have shown that we really have ancient Jewish tombs before us.

In the recess (Pl. 16) to the N. of the Syrian chapel is a staircase ascending to the apartments of the Armenians. The bays are divided among the various sects; the gallery over the two stories is also divided: one-third to the Armenians, two-thirds to the Latins.

The last recess (Pl. 17), to the N. of the Sepulchre, is another of the original apses of the rotunda. Passing through it, we come to a passage leading between the dwellings of officials to a deep cistern (Pl. 18), from which good fresh water may be obtained.

Returning to the rotunda, we turn to the N. into an antechamber (Pl. 19) leading to the Latin Chapel of the Apparition. Tradition points this out as the spot where Jesus appeared to Mary Magdalen (John xx. 14, 15). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. exit from the chamber. We now ascend by four round steps (to the left is the only organ in the church) to the *Chapel of the Apparition* (Pl. 20), dating from the 14th cent., the principal chapel of the Latins. Legend relates that Christ appeared here to his mother after the resurrection. Immediately to the right (E.) of the entrance is an altar, behind which a fragment of the *Column of the Scourging* is preserved in a latticed niche in the wall, but it is not easy to see it, owing to the want of light. The history of the chapel is more closely connected with this precious relic than with the appearance of Christ to his mother, or with the legend that it occupies the site of the house of Joseph of Arimathea. The column was formerly shown in the house of Caiaphas, but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and

a column of similar pretensions is shown at Rome also. There is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. On the N. side, there is an entrance to the Latin Monastery, which is worth a visit. — The central altar is dedicated to the Virgin Mary, that in the N. corner to relics.

After quitting this chapel, we have on our left the entrance to the *Latin Sacristy* (Pl. 21), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness. These are used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades. The spurs are 8 in. long, and the sword 2 ft. 8 in. long, with a simple cruciform handle 5 in. long.

In again turning to the S., we have on our left the **Church of the Crusaders**, or *Greek Cathedral* (also called *Catholicon*; Pl. 22), which was originally separate from the Church of the Sepulchre. This church has a semicircular apse with a retro-choir towards the E. The pointed windows and arcades, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style with the addition of Arabian details. The building was erected by an architect named Jourdain in 1140-49, but the simple and noble form of the choir was somewhat disfigured by the restoration of 1808.

Exactly opposite the door to the Sepulchre rises the large *Arch of the Emperor*, under which is the chief entrance to the church. The church is about 39 yds. in length and of varying width, and is lavishly embellished with gilding and painting. According to tradition, this building was erected above the garden of Joseph of Arimathea. Between the entrance and the choir is shown a kind of cup containing a flat ball, covered with network, which is said to occupy the *Centre of the World* (Pl. 23), a fable of very early origin. On each side of the chapel is an episcopal throne. One seat to the N. is for the patriarch of Antioch, a second to the S. for the patriarch of Jerusalem (Pl. 24), and another at the very back of the choir (Pl. 25). This choir with the high altar is shut off by a wall in the Greek fashion, and a so-called *Iconoclastrum* thus formed, in which the treasures of the church are sometimes shown to personages of distinction.

Passing this partition wall, we proceed to the left and enter the aisle (Pl. 26) to the N. This aisle is formed towards the N. by two large pilasters, between which are still to be seen remains of the 'Seven Arches of the Virgin' which formerly stood here. Since the time of the Crusaders they have been completely built into the pillars; but in the old building they formed one side of an open court, situated between the church of the sepulchre and the basilica. In the N.E. corner of this wall there is a dark chapel (Pl. 27). On the right of its entrance stands an altar, where through two round holes the Greeks show two impressions on the stone which are

said to be footprints of Christ. These two holes form the so-called stocks in which the feet of Christ were put during the preparations for the Crucifixion (see the picture near the stone). This legend was unknown before the end of the 15th century. The chapel behind it, which also belongs to the Greeks, consists of three parts. As early as the beginning of the 12th cent. this was shown as the *Prison of Christ*, where he was bound while his cross was being prepared. The legend has since then been so variously embellished that it is now difficult to trace the history of its different phases.

We return in the direction of the Catholicon, and walking round its choir we find in the outside wall to the left apses which belonged to the old choir of the Franks. Between the apses are chambers for clothes. The first apse is called the *Chapel of St. Longinus* (Pl. 28). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spirted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The processions of the Latins do not stop in passing it, and do not acknowledge its sanctity. — The next chapel, quite at the back of the choir, is that of the *Parting of the Raiment* (Pl. 29), and belongs to the Armenians. It was shown as early as the 12th century. Between these two last-mentioned chapels is a door, through which the canons are said formerly to have entered the church.

Farther on is a staircase to the left the 29 steps of which lead us down to a chapel 65 ft. long, 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 31), and here once stood Constantine's basilica. In the 7th cent. a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. To the E. are three apses, and in the centre four cylindrical columns, which bear a dome. The latter has six side-windows, which give on the quadrangle of the Abyssinian monastery. The shafts of the columns are antique monoliths of reddish colour; their thickness, however, as well as the disproportionate size of the cubic capitals, give the whole a heavy appearance. The pointed vaulting dates from the time of the Crusaders (12th cent.). The chapel belongs to the Armenians. From the statements of mediæval pilgrims, we learn that this chapel was regarded as the place where the cross was found. An upper and a lower section are mentioned for the first time in 1400. The altar in the N. apse (Pl. 32) is dedicated to the memory of the penitent thief, and that in the middle (Pl. 33) to the Empress Helena. To the right of the altar is shown a seat (Pl. 34) in which the empress is said to have sat while the cross was being sought for; this tradition, however, is not older than the 15th

century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims, and speaks of having been frequently obliged to renew it. Down to the time of Chateaubriand (1806) the old tradition was kept up that the columns of this chapel shed tears. Some explorers regard this chapel as part of the ancient city-moat.

Thirteen more steps descend to what is properly the *Chapel of the Finding of the Cross* (Pl. 35); by the last three steps the natural rock makes its appearance. The (modern) chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to the Greeks, and here is a marble slab in which a cross is beautifully inserted. On the left the Latins possess an altar, which was presented by Archduke Ferdinand Maximilian of Austria in 1857. A bronze statue of the Empress Helena of life-size represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder.

We now retrace our steps to the top of the staircase and turning to the left, enter the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 30), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which contains the so-called *Column of Derision*. This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light-grey fragment of stone, about 1 ft. high.

To the right of this chapel is a staircase, which ascends (to the S.) to the chapels on *Golgotha*, or *Mt. Calvary*. The pavement of these chapels lies  $14\frac{1}{2}$  ft. above the level of the Church of the Sepulchre. It is, however, not yet ascertained whether this eminence consists of natural rock; no 'hill' is mentioned here till the time of the pilgrim of Bordeaux, after which there is a long silence on the subject. The spot which was supposed to be Mt. Calvary (perhaps the same as that which now bears the name) was enclosed in Constantine's basilica; subsequently, in the 7th cent., a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (comp. p. 62). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. After the fire of 1808 the chapels were enlarged, and the more eastern of the two entrances of the church, mentioned at p. 63, was filled up with a staircase from within. The first chapel on the N., the *Chapel of the Raising of the Cross* (Pl. 36), is separated from the second by two pillars only. It belongs to the Greeks, and is 42 ft. long and  $14\frac{1}{2}$  ft. wide. In the E. apse (Pl. 37) is shown an opening lined with silver where the cross is said to have been inserted in the rock. The site

of the crosses of the thieves is shown in the corners of the altar-space, each 5 ft. distant from the cross of Christ (doubtless much too near). They are first mentioned in the middle ages. Still more recent is the tradition that the cross of the penitent thief stood to the right (N.). About  $4\frac{1}{2}$  ft. from the cross of Christ is the famous *Cleft in the Rock* (Matt. xxvii. 51), now covered with a brass slide, under which is a grating of the same metal. When the slide is pushed aside, a cleft of about 6 inches in depth only is seen, the character of the rock being not easily distinguished (it is not marble). A deeper chasm in rock of a different colour was formerly shown. The cleft is said to reach to the centre of the earth! — The chapel is sumptuously embellished with paintings and valuable mosaics. Behind the chapel is the refectory of the Greeks.

The adjoining chapel on the S. (Pl. 38) belongs to the Latins, as does the altar of the 'Stabat' between the two chapels (13th station: the spot where Mary received the body of Christ on the descent from the cross). The chapel is fitted up in a much simpler style. Christ is said to have been nailed to the cross here. The spot is indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. To the Latins also belongs the *Chapel of St. Mary*, or *Chapel of the Agony* (Pl. 39), situated farther S., to which another staircase ascends outside the portal of the church (p. 63). It is only 13 ft. long and  $9\frac{1}{2}$  ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. Visitors may look into this chapel through a grating from Mt. Calvary.

We again descend the stairs. Beneath the Chapel of the Nailing to the Cross (Pl. 38) lies the office of the Greek priests, and towards the N., under the Chapel of the Raising of the Cross, the *Chapel of Adam*, belonging to the Greeks. The chapel is not very old. A tradition, which was doubted at an early period, relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. It is also maintained that it is in consequence of this tradition that a skull is usually represented below the cross. The Oriental church places Melchizedek's tomb here. Eastwards, and a little to the right of the altar, behind a small brass door, a split in the rock is shown which corresponds with the one in the chapel above. Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges on which originally were the monuments of the Frank kings of Jerusalem. When the Greeks took possession of these chapels after the fire in 1808, they removed the monuments, in order to evade the claims of the Latins to the chapels. The tombs were at that period outside the chapel, which was enlarged and the entrance from the space in front of the church of the Sepulchre walled up. On the ledge to the left was the *Tombstone of Godfrey de Bouillon*; the inscription, the import of which we know, was on

a triangular prism which rested on four short columns. To the right (N.) was the similar *Monument of Baldwin I.* The Kharezmians had already dispersed the bones of these kings.

During the **FESTIVAL OF EASTER**, the Church of the Sepulchre is crowded with pilgrims of every nationality, and there are enacted, both in the church and throughout the town, many disorderly scenes which produce a painful impression.

In former times, particularly during the régime of the Crusaders, the Latins used to represent the entry of Christ riding on an ass from Bethphage, but this was afterwards done in the interior of the church only. Palm and olive-branches were scattered about on the occasion, and to this day the Latins send to Gaza for palm branches, which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday the Latins celebrate a grand mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door of the Sepulchre. The Greeks also perform the washing of feet, but their festival does not always fall on the same day as that of the Latins. Good Friday is also celebrated by the Franciscans with a mystery play, the proceedings terminating with the nailing of a figure to a cross. One of the most disgraceful spectacles is the so-called miracle of the *Holy Fire*, in which the Latins participated down to the 16th cent., but which has since been managed by the Greeks alone. On this occasion strangers are admitted to the galleries. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Khalif Hâkim was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter Eve, about 2 p. m., a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some members of the higher orders of the priesthood enter the chapel of the Sepulchre, while the priests pray and the people are in the utmost suspense. At length, the fire which has come down from heaven is pushed through a window of the Sepulchre, and there now follows an indescribable tumult, every one endeavouring to be the first to get his taper lighted. In a few seconds, the whole church is illuminated. This, however, never happens without fighting, and accidents generally occur owing to the crush. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies. The spectators do not appear to take warning from the terrible catastrophe of 1834. On that occasion, there were upwards of 6000 persons in the church, when a riot suddenly broke out. The Turkish guards, thinking they were attacked, used their weapons against the pilgrims, and in the scuffle that followed about 300 pilgrims were killed. — Late on Easter Eve a solemn service is performed; the pilgrims with torches shout *Hallelujah*, while the priests move round the Sepulchre singing hymns.

**East Side of the Church of the Sepulchre.** We follow the lane leading from the quadrangle of the church to the E., passing the entrance of the *Mûristân* (p. 72) on the right, and the Greek *Monastery of Abraham*, with an interesting old cistern of great size, on the left. Adjoining, at the corner of the lane leading to the bazaar, is the *Hospice* of the Russian Palestine Society, beneath which are some ancient walls and an interesting ancient arch. We follow the Bazaar street to the W. Before the arcade is reached a path ascends to the left (W.), on which we pass several columns, the sole remains of the forecourt of the *Basilica of Constantine* (p. 59).



Our path across the roofs of ancient vaults turns to the N. and leads through a passage. Where the route turns to the W., a court is seen to the right, in which the dwellings of poor Latins are situated (called *Dâr Ishâk Beg*; here water is drawn from the cistern of St. Helena, see below). Near the end of the *cul de sac* we reach a column (right) and three doors, whence we obtain a view of the church from the E.

Through the door to the left we enter the court of the **Abyssinian Monastery**, in the centre of which rises a dome. Through this we look down into the chapel of St. Helena (p. 68). Around the court are several dwellings, but most of the members of the Abyssinian colony live in the miserable huts in the S.E. part of the court. Abyssinian monks read their Ethiopian prayers here, and point out, over the chapel of the finding of the cross, an olive-tree, of no great age, where Abraham found the goat entangled which he sacrificed instead of Isaac (that event having, as they say, taken place here). In the background a wall of the former refectory of the canons' residence becomes visible here. The Abyssinian chapel (Pl. 40) is modern. A passage leads thence to the quadrangle of the Church of the Sepulchre (p. 61). The good-natured Abyssinians lead a most wretched life, and are more worthy of a donation than many of the other claimants.

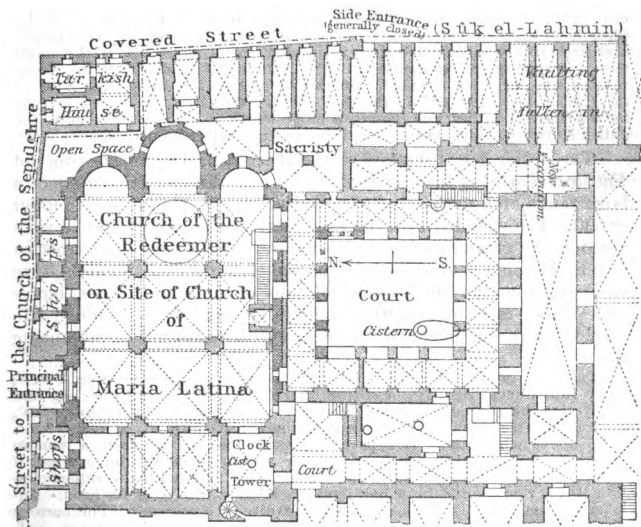
Leaving the court of the Abyssinians, we have on our left the second of the above mentioned doors, a large iron portal which leads to the much handsomer **Monastery of the Copts** (*Dêr es-Sultân*). It has been partially restored and is fitted up in the European style as an episcopal residence, and contains a number of cells for the accommodation of pilgrims. The church, the foundations of which are old, is so arranged that the small congregation is placed on each side of the altar, which is enclosed by a railing. The porter of the monastery keeps the key of the *Cistern of St. Helena*. A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern. To the left, in descending, we observe an opening in the rock, by which a similar staircase, now walled up, descends from the N.; at the bottom is a handsome balustrade hewn in the rock. It is difficult to make out the full extent of the sheet of water; but the whole reservoir is obviously hewn in the rock. Water is drawn hence for the use of the Latin poor-house, but its quality is not good. The cistern perhaps dates from a still earlier period than that of Constantine. The earliest of the pilgrims' speaks of cisterns in this locality, probably meaning the one we are now visiting. (Fee for one person 3 pi., for a party more in proportion.)

### Walks within the City.

**I. The Mûristân.** The street running to the E. from the quadrangle of the Church of the Sepulchre leads after a few paces to the Mûristân (on the right), with the Church of the Redeemer. The whole build-

ing covers an area of about 170 yds. from E. to W., and 151 yds. from N. to S.; the E. half was presented by the sultan to Prussia on the occasion of the visit of the Crown-Prince of Prussia to Constantinople in 1869.

**HISTORY.** The monastery founded by Charlemagne at Jerusalem is supposed to have occupied the site on which two centuries later the merchants of Amalfi, who enjoyed great commercial privileges in the East, erected a church and Benedictine monastery (1048). These were the church of *Maria Latina* and the *Monasterium de Latina*. Remains of the church still exist on the S. side of the street which we are now following. In course of time a convent and church for nuns were added to the monastery and dedicated to St. Mary Magdalen, whence the name *Maria Parva*, or *St. Mary the Less*. The accommodation here at length proving insufficient, the hospice and chapel of *St. John Eleemon* (the merciful; patriarch of Alexandria, 606-616) were erected to the W. of St. Mary the Less. At a later period John the Baptist was revered as the patron-saint. This hospice was dependent on the other, until a servant of the establishment with several other pious men determined to found a new branch of



Crown-Prince Frederick William Street

the order. This was the Order of the Hospitallers, or Knights of St. John, who at first devoted themselves to the care of pilgrims, but afterwards to the task of combating the infidels, and, at length, took an active part in politics also. They gradually came into possession of large estates. The chief buildings were erected under Raymond du Puy in 1130-40. The hospice was situated opposite the Church of the Sepulchre, to the S., and was probably in the style of a khân. It was a magnificent edifice, borne by 124 columns and 54 pillars. The hospice extended as far as the David

Street, where there are still a number of pointed arcades of that period, once used as shops and warehouses. In 1187 the Knights of St. John left Jerusalem, and upwards of a century later they settled in Rhodes. Connected with the establishment of these knights at Jerusalem there was also a nunnery, called *St. Mary the Greater*, which lay to the E. of the hospice of St. John. The buildings which we now find here date from 1180-40, and belong to the former church and monastery of Maria Latina. The principal entrance faced the N., and the nunnery lay behind the church. When Saladin captured Jerusalem in 1187 he lodged in the 'Hospital', and the property of the Hospitallers was granted as an endowment (*wakf*) to the mosque of 'Omar. In 1216 Shihâbeddîn, nephew of Saladin, converted the hospital-church, which lay opposite the Church of the Sepulchre, into a hospital, Arab. *Mûristân*, a name which, therefore, properly applies to one part only of this pile of buildings. Adjacent to it the same prince built the mosque of *Kubbet ed-Dergâh*, the site of which is now occupied by the mosque of *Sidna 'Omar*. The hospice, which the Muslims allowed still to subsist, was capable of accommodating upwards of a thousand persons. The management of the foundation was committed to the El-'Aleml family, who, as was usual in such cases, were prohibited from alienating the ground until it should become a mere wilderness. The buildings were therefore suffered to fall to decay. The lofty square minaret of the mosque of *Sidna 'Omar*, opposite the clock-tower of the Church of the Sepulchre, was erected in 1417. The whole of these buildings are rapidly falling to ruin. Adjoining them on the E. is the small Greek *Monastery of Gethsemane* (Pl. 65), where the residence of the grand master was formerly situated. On the W. side of the area is the *Bath of the Patriarch* (p. 79), and in the S.W. corner the Greek *Monastery of John the Baptist* (p. 79), *Dêr Mâr Hanna*, a name which is sometimes given to the entire Mûristân. The central remaining space is still of considerable extent.

The porter keeps the key of the Mûristân. The interesting old *Entrance Portal* is incorporated in the new church. It consists of a large round arch comprising two smaller arches, which are no longer extant. The spandril over the two arches was formerly adorned with a relief, the greater part of which is now gone. These arches rested on one side on a central pillar, and on the other on an entablature reaching from the small side columns of the portal. The larger arch above rests on a buttress adjoining the portal. Around the whole arch runs a broad frieze enriched with sculptures, representing the months.

January, on the left, has disappeared; 'Feb', a man pruning a tree; 'Ma', indistinct; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius', mutilated; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape-gatherer; (Octob)'er', a man with a cask, above whom there is apparently a scorpion; (November), a woman standing upright, with her hand in her apron, probably the symbol of repose. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures is adorned with medallions representing leaves, griffins, etc. The style of the whole reminds the spectator of the European art of the 12th century.

The German Protestant *Church of the Redeemer*, completed in 1898 on F. Adler's plans, follows the lines of the ancient Church of St. Maria Major as closely as possible. It is, however, an absolutely new structure, as the ancient foundations were quite inadequate and new foundations had to be constructed on the rock, which is in some places 30 ft. below the ground. The bell-tower

commands a beautiful \*View. — The 'Crown-Prince Frederick William Street', on the N. side of the building, is German property also. A staircase, built by Saladin and afterwards removed hither, leads from this street to the former refectory on the S. side of the partially preserved cloisters. The cloister, in two stories, is bounded on each side by four columnar pillars, and surrounds a square open court, which contains some interesting fragments of marble columns. Beyond and beside this court is a large space, now freed from a huge mass of debris, 25 ft. deep, which formerly covered it. The rubbish was removed to the space outside the Jaffa Gate, and that plateau has thus been considerably enlarged. The houses now rear themselves loftily above the cleared space, where pillars of indestructible hardness were discovered. Several very deep and finely vaulted cisterns have also been brought to light. The bottom of the cisterns is 25 ft. below the level of the street. At several points the visitor can see into these.

**II. From the Gate of St. Stephen through the Via Dolorosa.** The *Gate of St. Stephen* probably dates in its main features from the time of Solimân (p. 103). The passage through it, however, has recently been formed in a straight direction, whereas originally, like most of the other city-gates (comp. p. 103), the gate was built at an angle with the thoroughfare. This gate is called by the natives *Bâb el-Asbât*, and by the Christians *Bâb Sitti Maryam*, or Gate of Our Lady Mary (p. 76). On the outside, over the entrance, are two lions hewn in stone, in half-relief. The gate-keepers show a footprint of Christ, preserved in the guard-house. (For the church of St. Stephen, see p. 105.)

Within the gate a doorway immediately to the right leads to the **Church of St. Anne** (Pl. 2).

The site of this church was presented by the Sultan 'Abdu'l-Mejid to Napoleon III. in 1856, after the Crimean war. As early as the 7th cent. a church of the highly revered St. Anne, the mother of the Virgin, is mentioned. A nunnery afterwards sprang up to the S. of it, and at the time of the Crusades gained a high reputation in consequence of numbering several princesses among its sisterhood. At that period, about the middle of the 12th cent., the church of St. Anne was remodelled. Saladin afterwards established a large and well-endowed school here, and it was consequently difficult for Christians to obtain access to it until 1856. The Arabs still call it *es-Salahtyeh*, in memory of Saladin. No material alterations have been made in the buildings since the time of the Crusaders. The church and site now belong to the Frères de la Mission Algérienne.

The main entrance to the church on the W. side consists of three pointed portals, leading into a corresponding nave and aisles. The building is 40 yds. long and 20½ yds. wide, the width of the nave being 9 yds. The nave is separated from the aisles by two rows of pillars which bear four pointed arches, 42 ft. in height, and pierced with small windows. The three arches which form the aisles are 24 ft. in height. The walls of the aisles are also pierced with small pointed windows. Above the centre of the transept rises a tapering dome,

which was probably restored by the Arabs. The apses are externally polygonal, and rounded within. The principal apse has three windows, and each of the others one. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts, the second of which resembles a cistern. This was formerly a sanctuary with altars, and is said by tradition to have been the dwelling of St. Anne and the birth-place of the Virgin. Within the last few years the graves of SS. Joachim and Anna have also been shown here (comp. p. 86). Explorers have discovered traces of ancient paintings here. Before quitting the church the visitor should pause for a moment before a low door in the S. aisle, in order to examine the curious corbels by which the lintel is supported. — A convent and seminary have also been built on the land belonging to the church, and in the course of their construction an ancient rock-hewn pool was discovered, with chambers and traces of a mediæval church above it. The *Pool of Bethesda* seems to have been sought for here in the middle ages (comp. p. 53).

We now return to the *Tarîk Bâb Sitti Maryam* street, proceed towards the W., and soon pass a cross-street which leads to the left to the *Bâb Hotta* of the *Harâm* and to the right into a small bazaar. Here, at the point where the street is vaulted over, we observe some relics of ancient buildings (traditionally said to be part of the ancient fortress Antonia); behind a small Muslim cemetery is a hall formerly used as a school. Here, too, the inscription mentioned on p. 37 was found. Soon afterwards, we observe the small *Chapel of the Scourging* (Pl. 31) to the right. Visitors knock, and are admitted by a Franciscan. In the course of the last few centuries the place of the scourging has been shown in different parts of the city, having been first pointed out in the so-called house of Pilate. In 1838 the present site was presented to the Franciscans by Ibrâhîm Pasha, and in 1839 the new chapel was erected with funds presented by Duke Maximilian of Bavaria. Below the altar is a hole in which the column of the scourging is said to have stood (p. 66).

A few paces farther is the entrance to the barracks, and here begins the *Via Dolorosa*, or 'street of pain', the route by which Christ is said to have borne his cross to Golgotha. The present barracks (Pl. 11), occupying the site of the ancient castle of Antonia, are said to stand on the ground once occupied by the Prætorium, the residence of Pilate.

As early as the 4th cent. the supposed site of that edifice was shown somewhere near the *Bâb el-Kattanîn* (p. 55), and in the 6th cent. it was occupied by the basilica of St. Sophia. At the beginning of the Frank régime it was instinctively felt that the prætorium should be sought for on the W. hill, in the upper part of the town, but towards the end of the Crusaders' period that holy place was removed by tradition to the spot where it is now revered. The so-called holy steps were on that occasion transferred to the church of S. Giovanni in Laterano at Rome. The Roman Catholics, however, strenuously maintain the authenticity of

a small chapel in the Turkish barracks as the first station. The direction of the Via Dolorosa, it need hardly be remarked, depends on the situation assigned to the prætorium. The present Via Dolorosa is not expressly mentioned until the 16th century.

The traditional *Street of Pain*, or *Way of the Cross*, first follows the street *Tarîk Bâb Sitti Maryam* (p. 76) westwards. The FOURTEEN STATIONS are indicated by tablets. The *first* is the chapel in the Turkish barracks already mentioned; the *second*, where the cross was laid upon Christ, is below the steps ascending to the barracks. We next observe, on the right, the large and handsome building of the *Sisters of Zion* (Pl. 82). An arch crosses the street here, called the *Ecce Homo Arch*, or *Arch of Pilate*, marking the spot where the Roman governor is said to have uttered the words: 'Behold the man!' (St. John xix. 5). The arch, which has been shown since the 15th century, is probably a Roman triumphal arch, but has been frequently remodelled. The N. pier has been built into the wall of the house of the Sisters of Zion; a smaller arch adjoining it on the N. now forms the choir of the *Church of the Sisters of Zion*. This church is partly built into the rock. The interior is simple; the capitals of the columns are gilded. In the vaults under the church we may trace the Roman pavement to the full breadth of the larger arch. Under the convent have been discovered several deep rocky passages and vaults running in the direction of the Harâm. — Opposite the church, on the left side of the street, is situated a small mosque and a monastery of Indian dervishes; in the outer wall of the monastery is a niche, said to be connected with the Virgin Mary.

We may now descend the street to the point where it is joined by that from the Damascus Gate, and here we see a trace of the depression of what was formerly the Tyropeon valley (p. 22). To the right is situated the *Austrian Pilgrims' Hospice*. Opposite, on the left, on the site of the former baths of the sultan, are the Hospice of the United Armenians and their church of Notre Dame du Spasme (ancient mosaic pavement). Close by is a broken column, forming the *third station*, near which Christ is said to have sunk under the weight of the cross (an event formerly located at a different spot). The Via Dolorosa runs hence a little to the S. To the right, about halfway, before a lane diverges to the left (E.), is situated the traditional *House of the Poor Man* (Lazarus), beyond which, opposite this lane, is the *fourth station* (tablet on a house), where Christ is said to have met his mother. At the next street coming from the right the Via Dolorosa again turns to the W., and now joins the *Tarîk el-Âlâm*, or route of suffering, properly so called. A little to the S. of the corner to the left is shown the picturesque mediæval *House of Dives* (the rich man), of which there is no mention before the 15th cent. The house is built of stones of various colours and possesses a small balcony. Here is the *fifth station*, where Simon of Cyrene took the cross from Christ. A stone built into the next house to the left has a depression in it

said to have been caused by the hand of Christ. We now ascend the street for about 100 paces, and, near an archway, we come to the *sixth* station. To the left is the *House (and Tomb) of St. Veronica* (chapel of the United Greeks, recently restored; below is an ancient crypt). Veronica is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his visage remained imprinted on her handkerchief.

Before passing through the vaulting into the *Sûk es-Sem'âni* we see to the left a house against which Christ is said to have leaned, or near which he fell a second time. Where the street crosses the lane from the Damascus Gate is the *seventh* station, called the *Porta Judiciaria*, through which Christ is said to have left the town. Close by is a modern chapel containing an ancient column, said to be connected with the Gate of Justice. Passing the entrance of the *Hospice of St. John*, we observe about thirty paces farther a hole in a stone of the Greek monastery of *St. Caralombos* (Pl. 61) to the left. This is the *eighth* station, where Christ is said to have addressed the women who accompanied him. The *Via Dolorosa* ends here. In former times it was probably continued further southwards. The *ninth* station is in front of the Coptic monastery (p. 72), where Christ is said to have again sunk under the weight of the cross (which was really borne by Simon of Cyrene). The five last stations are in the Church of the Sepulchre: the *tenth* is by a ring of stone in the pavement of the Golgotha chapel of the Latins (p. 70), where Christ is said to have been undressed; the *eleventh*, where he was nailed to the cross, is in front of the altar (p. 70); the *twelfth*, that of the raising of the cross, is in the adjacent Greek chapel of that name (p. 69); the *thirteenth*, where he was taken down from the cross, is at an altar between the 11th and 12th stations; and, lastly, the *fourteenth* is by the Holy Sepulchre (p. 64). — The various records of pilgrimages show that the spots to which these traditions attach have frequently been changed.

III. **Christian Street, Old Bazaar, Jewish Quarter.** — Leaving the Church of the Sepulchre, and ascending the steps towards the W., we pass under a vaulting into the so-called **Street of the Christians** (*Hâret en-Naşâra*), one of the principal bazaar-streets of Jerusalem. The shops here are somewhat more in the European style than in the other streets. This is the favourite resort of the pilgrims. On the W. side of the street is the **Greek Monastery** (Pl. 57), called *Dêr er-Râm el-Kebîr*, the 'great' monastery or Patriarcheion, entered from the *Hâret Dêr er-Râm* on the N. side. It is a building of considerable extent and an interesting example of Jerusalem architecture, and is first mentioned in 1400 as the monastery of St. Thecla. Since 1845 it has been the residence of the Greek patriarch. It contains five churches, of which three are parochial. The principal church is that of St. Thecla, which is unfortunately overladen with decoration. To the E. of it are the churches of Constantine and Helena, contiguous

to the Church of the Sepulchre. The monastery also accommodates travellers. It is famed for its valuable library and fine MSS.

About halfway down the Christian Street there is a large Arabian café on the right, whence we obtain the best survey of the so-called **Patriarch's Pool** (Pl. D, 4). By the side of the café is a tavern. The pool is an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide. The bottom, which is rocky, and partly covered with small stones, lies 10 ft. below the level of the Christian Street. On the W. side part of the rock has been removed, in order that a level surface might be obtained. In summer the reservoir is either empty or contains a little muddy water only. It is supplied from the Mâmilla pool (p. 81), and the water is chiefly used for filling the large '*Bath of the Patriarch*' (Pl. 34), at the S.E. end of the Christian Street, whence the name, 'pool of the patriarch's bath' (*Birket Hammâm el-Batrâk*). On the N. it is bounded by the so-called *Coptic Khân* (Pl. k). This reservoir formerly extended farther to the N., as far as a wall which has been found under the Coptic Khân. Its construction is ascribed to King Hezekiah, after whom it is sometimes called the *Pool of Hezekiah*, but it is difficult now to ascertain whether there is any foundation for the tradition. Josephus calls it *Amygdalon*, or the 'tower-pool'.

On reaching the S. end of the Christian Street we perceive at the corner of a street to the left the *Greek Monastery of St. John* (Pl. 66), which sometimes accommodates as many as 500 pilgrims at Easter. We now descend the *Hâret el-Bizâr*, or '*David Street*', to the left, which forms the corn-market, as we see by the large heaps of grain and baskets of seed in every direction.

Proceeding in the David Street farther towards the E., a few paces bring us to the **Old Bazaar** (Pl. E, 4), consisting of three covered streets running from S. to N. and intersected by several transverse lanes. The bazaar is very inferior to those of Cairo and Damascus, and presents no features of special interest, as Jerusalem possesses neither manufactories nor wholesale trade worthy of mention. There are accordingly but few large khâns here; the largest is situated to the E. of the bazaar.

The prolongation of the E. bazaar street leads towards the S. to the **Jewish Quarter** (Pl. E, 5), a dirty street with brokers' stalls, shops for the sale of tin-ware manufactured by the Jews, and several uninviting wine-houses. Near the end of the street we turn to the left and reach the *Synagogues* (Pl. S), none of which are interesting.

**IV. Castle of Goliath, Citadel, etc.** — From the point where the Christian Street joins the David Street (see above), we follow the latter westwards, towards the Jaffa Gate. To the right is the *New Bazaar* (Pl. 4), a large stone building with shops fitted up on the European plan. A road along the E. side of the bazaar leads past the *Greek Hospital*, on the left (Pl. 47), to the *Casa Nuova*.



The road to the W. from the Bazaar leads to the *Latin Patriarchate* (Pl. 91). The church was built from the designs of the Patriarch Valerga (p. 34) and, with the surrounding corridors, is worthy of inspection. The patriarchate contains an extensive library. — On the territory of the patriarchate, in the N.W. corner of the city, the *Frères de la Doctrine Chrétienne* have erected a large school, the roof of which affords a fine view. In the interior of this building are still seen the remains of the so-called **Castle of Goliath** (*Qasr Jâlûd*, Pl. 32). The oldest relics of the castle consist (in the S. part) of the substruction of a massive square tower (perhaps the '*Pephinus*' of Josephus); four courses of large smooth-hewn stones are still recognisable. The centre of the building is occupied by four large pillars of huge drafted blocks. — Passing along the wall of the ground of the school, we come to the *Bâb 'Abdu'l-Hamîd*, opened in 1889, and usually spoken of as the '*New Gate*'.

Opposite the Jaffa Gate rises the **Citadel**, or '*Castle of David*' (Arab. *el-Kal'a*). The citadel (not very interesting) consists of an irregular group of towers, surrounded by a moat, the greater part of which is filled with rubbish. The substructions of the towers consist of a thick wall rising at an angle of about 45° from the bottom of the moat. The chief tower is on the N.E. side. Up to a height of 39 ft., reckoning from the bottom of the moat, the masonry consists of large drafted blocks, with rough surfaces. The form of these stones, as compared with those which have been used higher up, indicate that these foundations are ancient. The building answers the description given us of the '*Phasaël Tower*' of Herod's palace (p. 25). Josephus (Bell. Jud. v. 4, 3) states that this tower had a massive substructure of large blocks and measured 40 ells in every direction. Leaving out of account the present superstructure and reckoning in the 3 (?) courses of stones hidden in the ground, the present tower is 65 ft. high, 19 yds. broad, and 23 yds. long, which approximately agrees with the 40 ells. The blocks are built up without mortar, in such a way that the upper block always lies crosswise on the lower. The whole of the ancient tower is of massive construction (except a small passage on the W. side), and the finest example of the ancient wall-towers of Jerusalem, whose substructures consisted of a solid cube of rock or wall. There is still a reservoir for water in the interior of the tower. — Titus left this tower standing when he destroyed the city. When Jerusalem was taken by the Franks this castle was the last place to yield. Even at that period it was called the '*Castle of David*', from the tradition that this monarch once had his palace here. In its present form the citadel dates from the beginning of the 14th, and its restoration from the 16th century.

To the S. of the castle is a barrack, and to the E. are the *Palestine Bank* (p. 19), *Christ Church* (Pl. 25), a boys' school, and other buildings belonging to the English Jewish mission.

Farther to the S. lies the **Armenian Quarter**. To the right, skirting the city-wall, stretches the large garden of the *Armenian Monastery*, with its fine trees and pretty view into the valley. The extensive buildings of the monastery opposite, to the left, are said to have accommodation for several thousand pilgrims. The palace of the patriarch is one of the handsomest modern buildings in Jerusalem. The *Church of St. James* is well worth a visit. The nave and aisles, of equal height, are separated by elegant pillars; the dome is formed by intersecting semicircular arches. The walls are lined with porcelain tiles to the height of 6 ft., above which they are covered with pictures. The W. aisle contains the chief sanctuary, viz. the prison in which James the Great was beheaded (Acts xv. 2). The monastery includes a printing-office, a seminary, a large hospice for pilgrims, schools for boys and girls, and a small museum. A little farther to the S. is the Armenian nunnery of *Dêr ez-Zêtân*, the interesting old church of which is regarded by the Armenians as the house of Annas, the father-in-law of Caiaphas.

**V. The Jaffa Suburb.** The space in front of the *Jaffa Gate* is generally enlivened by processions of arriving and departing pilgrims. The muleteers and horse-owners, Arab saddlers and farriers are generally posted outside the Jaffa Gate, and European shops have been built along each side of the road. On Friday and Sunday, the scene is especially lively, the Jaffa road being the favourite promenade of the natives.

The highroad to Bethlehem (p. 117) descends to the left just outside the gate into the Valley of Hinnom. A second road, which strikes off to the left after a few minutes, brings us in 5 min. to the —

**Mâmilla Pool.** — The Mâmilla Pool is frequently identified with the 'upper pool' of the O. T.; but the reference in Is. vii. 3 seems to locate the latter to the N. of the city, while 2 Kings xviii. 17 and Is. xxxvi. 2 suggest that it was in the immediate vicinity of the town-wall. Another theory, equally uncertain, identifies the Mâmilla Pool with the '*Serpent's Pool*' mentioned by Josephus, up to which Titus caused the ground to be levelled, in order to facilitate his operations against the city. The name 'Mâmilla' has not been explained.

The Mâmilla Pool is situated in the middle of a Muslim burial-ground at the beginning of the valley of Hinnom. It is from E. to W. 97 yds. long, and from N. to S. 64 yds. wide, and 19 ft. in depth. In the S. corner are traces of steps. It is partly hewn in the rock, but the sides are also lined with masonry. On the S. and W. sides are buttresses. In winter it is filled with rain-water, but it is empty in summer and autumn. The outlet begins in the middle of the E. side and runs thence in windings towards the town, which it enters a little to the N. of the Jaffa Gate, discharging its water into the Patriarch's Pool (p. 79).

The Jaffa road itself first skirts the town wall, which is concealed by houses. On the right are the *Turkish Post and Telegraph Office* (Pl. B, C, 4) and the branch of the *Crédit Lyonnais*. Opposite the N.W. angle of the wall is a *Police Station*, occupying the site of the former 'First Watch-tower' (p. 18). Two roads diverge here from

the Jaffa road. The carriage-road skirting the town-wall to the N.E. leads past the (5 min.) Damascus Gate into the Kidron Valley (p. 94). If we take this road we have on our left the French *Hospital of St. Louis*, then a large French hospice for pilgrims, with the Augustinian church; on our right is the road to the *New Gate*; between the road and the town-wall are a few small houses and the convent of the *Socurs Réparatrices*.

The second of the roads mentioned above leads direct to the N., between the Hôtel d'Europe on the left and the French hospital on the right, and along the E. wall of the Russian Buildings (see below), to *St. Paul's Church*, to the Rothschild girls' school, and farther on to the Tombs of the Judges (p. 107).

We proceed along the Jaffa road, past the Hôtel d'Europe on the right, and arrive at the large walled quadrangle of the **Russian Buildings** (on the right), which we may enter on the S. side. Immediately opposite the entrance are the *French Consulate* (Pl. A, B, 2), on the right, and the *Public Garden*, on the left. The first of the Russian buildings on the left is the hospital with the drug-gist's store; beyond it, the so-called Mission-house with the dwellings of the priests and rooms for wealthier pilgrims. To the right is the *Russian Consulate* (Pl. 17). In the centre of the court stands the handsome *Cathedral*; to the N. of it is the hospice for male pilgrims, to the E. that for female pilgrims. The church is spacious and richly decorated in the interior. Divine service generally takes place about 5 p.m. (best viewed from the gallery; good music). In the open space in front of the church lies a gigantic column (40 ft. by 5 ft.), cut out of the solid rock but, owing to a fracture, never completely severed from its bed. It is surrounded by a railing.

We leave the Russian Buildings by the gate in the N. wall. The large corner house on the left is the new hospice for pilgrims erected by the *Russian Palestine Society*; opposite and to the N.E. is the *German School*. The road on the right leads to St. Paul's Church (see above). We regain the Jaffa Road, by the road on the left skirting the N. wall of the Russian Buildings. Here a road exactly opposite the N.W. corner of the Russian Buildings leads southwards to the large buildings of the *German Catholic Hospice*. On an eminence, at a little distance from the Jaffa road, we observe Ratisbonne's *St. Peter's School* for Arab boys. To the right, and nearer the Jaffa road, rises the *Talitha Cumi* (Mark v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for girls founded by the Rhenish-Westphalian deaconesses. In this well-organised building about a hundred Arab girls are educated. A similar establishment, at the back of the Russian buildings, towards the N., is Schneller's *Syrian Orphanage* for boys. — Farther from the town along the Jaffa road, we have on the left a number of newly established Jewish colonies, on the right the *Austrian Consulate*, then the *Town Hospital*, opposite which is a military station.

Returning to the town we take the road to the left by the Austrian Consulate. To the left are the girls' school and the new hospital of the *English Mission to the Jews*; to the right are the *Jerusalem Hotel*, the *German Consulate*, and the *German Hospital*. Farther on, to the left, we observe the School of the French sisters, then (a little back from the road) the *British Consulate*, the residence of Dr. Schick, the architect, and the *Abyssinian Church*. On the right again are the Russian home for women, the Rothschild girls' school, the *Marienstift* (p. 35), and the new *Rothschild Hospital*, behind it the German Jewish boys' school and orphanage. Here two roads meet: the one to the right leads past the German school and the Russian hospice for pilgrims (p. 82) to the N. gate of the Russian buildings; or we may take the road to the left past the *American Consulate* and the Rothschild girls' school, then cross the road from the Jaffa Gate to En-Nebi Samwīl (p. 114), and, passing through Jewish colonies, reach the Damascus Gate.

VI. The so-called Zion Suburb. — Immediately outside the Jaffa Gate we turn to the left and skirt the wall as far as its S.W. corner. About 220 yds. to the S. of this point is Bishop Gobat's *English School* (Pl. 29), where Arab orphans and other children are educated. The school also contains a seminary for teachers. Beyond it are a garden and the English and German Protestant burial-ground. Near the school an escarpment of the rock has been laid bare, on which the S. town-wall formerly stood. The slope of the rock is visible to the N. of the school (E. of the Greek-Catholic cemetery). There is a square cistern in the corner. The S. side of the cemetery, towards the school, is surrounded by a wall of ancient material. The rock projects here; and there was no doubt once a tower on the cube of rock now occupied by the dining room of the school. Beyond are cisterns. In front of the tower the escarpment runs about 16 yds. towards the W. In the angle are remains of a square trough and manglers cut in the rock. The escarpment continues eastwards, towards the Protestant cemetery; on the right a tower projects. Farther on, we come to the remains of a third tower, N.E. of the cemetery; here there are 36 steps, each 1 ft. high, cut in the rock, and a reservoir for water.

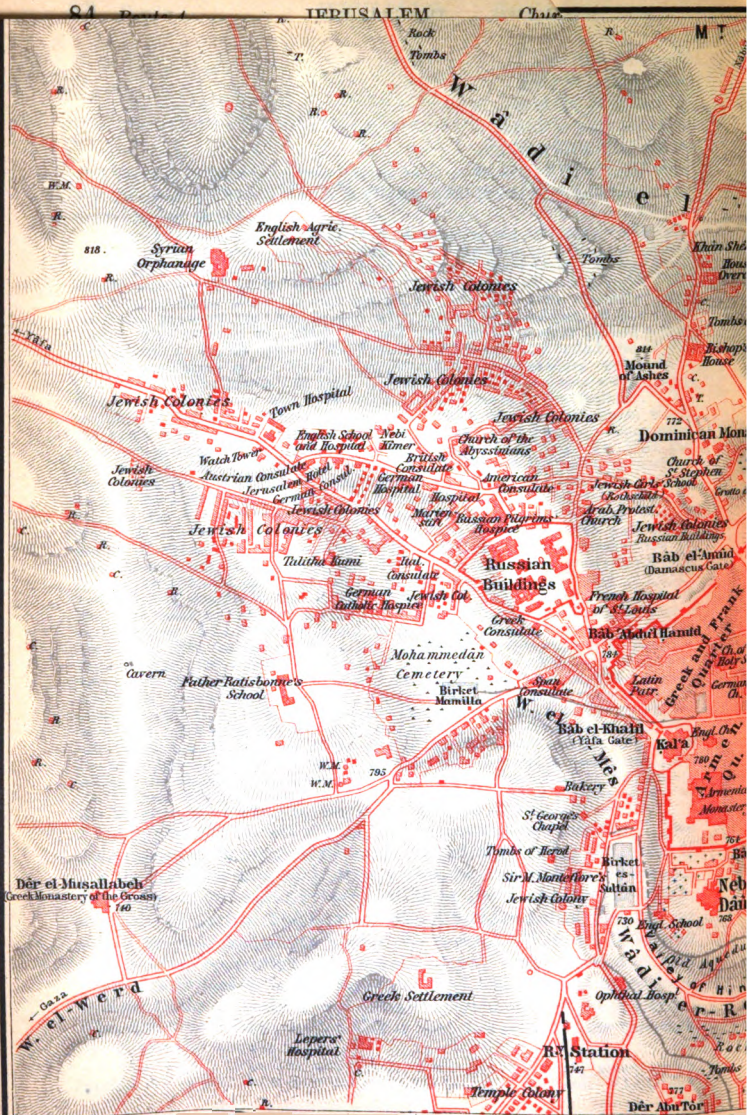
Our best route from the bishop's school to the *Cœnaculum* is to ascend to the S.W. corner of the town-wall, and there turn to the right. The *Cœnaculum* lies in the midst of a congeries of buildings called by the Muslims *Nebi Dâūd* ('prophet David'). The gate is on the N. side. It formerly belonged to the Christians, but is now in possession of the Muslims. The *Chamber of the Last Supper*, or *Cœnaculum*, is shown here. A Muslim custodian (fee 3-6 pi.) conducts the visitor to a room on the first floor, divided into two parts by two columns in the middle, and formerly part of a Christian church. Half-pillars with quaint capitals are built into the walls. The ceiling consists of pointed vaulting of the 14th century. Under

the centre window is a niche for prayer. A stone in the N. wall marks the Lord's seat. In the S.W. corner of the room a staircase descends to a lower room (no admission) in the middle of which is shown the place where the table (*sufra*) of the Lord is said to have stood. In the S.E. angle 6 steps lead into a room, in which the visitor sees a long, covered, modern coffin, said to be a copy of the genuine *Sarcophagus of David*, which is alleged still to exist in subterranean vaults below this spot.

The church on Zion is mentioned as early as the 4th cent., before the erection of the Church of the Sepulchre. In the time of Helena a 'Church of the Apostles' stood on the supposed scene of the Descent of the Holy Ghost, which was probably this spot. The 'column of scourging' (p. 86) was also probably here. It was not till the 7th cent. that tradition combined the scene of the Last Supper with that of the Descent of the Holy Ghost. The scene of the Virgin's death was also at a later period transferred hither. In the time of the Franks the church was called the *Church of Zion*, or *Church of St. Mary*. The church of the Crusaders consisted of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. Connected with the church of Zion there was an Augustinian abbey. In 1333 the Franciscans established themselves here, and from them the building received its present form. Attached to the monastery was a large hospital, erected in 1354 by a Florentine lady, and committed to the care of the brethren. To this day the superior of the Franciscans is called the 'Guardian of Mount Zion'. For centuries the Muslims did their utmost to gain possession of these buildings, and as early as 1479 they forbade pilgrims to visit the scene of the Descent of the Holy Ghost, as they themselves revered the tombs of David and Solomon on the same spot. In 1547 they at length succeeded in depriving the Franciscans of all their possessions, and for the next three centuries Christians had great difficulty in obtaining access to the place. The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building; what is now shown, however, is hardly worth visiting. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The evangelists, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29), where by this time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah, iii. 16 and Ezekiel xliii. 7, we are justified in seeking for the tombs of the kings on the Temple mount, above the pool of Siloam.

Approaching the town from the Coenaculum towards the N., we soon reach a bifurcation of the road. The edifice forming the corner is the *Armenian Monastery of Mount Zion*, or, according to the legend, the *House of Caiaphas* (Pl. 55), called by the Arabs *Habs el-Mesîh*, or prison of Christ. The tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church has an altar containing the 'angel's stone', with which the holy sepulchre is said to have been closed, and which the pilgrims kiss. A door to the S. leads into a chamber styled the prison of Christ. The spot where Peter denied Christ, and the court where the cook crew, are also shown.

The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed. The legend





J.A. - Tombs of Jehoshaphat and Absalom  
J.Z. - Tombs of S<sup>t</sup> James and Zechariah  
C. - Cistern, T. - Tomb, R. - Ruin  
W.M. - Windmill



as to the scene of the denial dates from the second half of the 15th century. The tradition regarding the house of Caiaphas also fluctuates. One author in 333 informs us that the house then stood between Siloam and Zion. The 'prison of Christ' was then for a time transferred by tradition to the prætorium (p. 76), as perhaps the prætorium of the Crusaders stood here. At the beginning of the 14th cent. the prison of Christ in the church of the Redeemer was shown as the house of Caiaphas; but since the beginning of the 15th cent. this spot has been permanently fixed upon as its site. The Armenians have long possessed the place.

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb en-Nebi Dâûd*, gate of the prophet David), situated in a tower of the town-wall. According to the inscription it was built in 947 (1540-41). A stone built into the E. side-wall of the gateway bears a Latin inscription of the time of Trajan and originally belonged to a monument in honour of Jupiter Serapis. From the top of the battlements we may enjoy a fine view of the hills beyond Jordan. — Within the gate we turn either to the left, past the Armenian monastery (p. 81), to the Jaffa Gate, or to the right, as far as the open space and thence to the N. into the Jewish street and the bazaar (p. 79).

## 5. Environs of Jerusalem.

### 1. The Mount of Olives.

The view of the valley of the Jordan is finest in the evening, but Jerusalem (from the Mount of Olives) is best seen in the light of the rising sun. The hill should therefore certainly be visited twice, especially as an interesting walk to the S. as well as to the N. can be taken.

A carriage-road leads from the Damascus Gate into the valley of the Kidron. We, however, start from *St. Stephen's Gate* (p. 75), outside of which we perceive, to the right (S.), the wall of the Temple, with Muslim graves in front of it. Ascending a few paces to the left, we observe a small pond, 31 yds. long, 25 yds. wide, and 13 ft. deep, in the corners of which are remains of stairs. At a niche in the S.W. corner the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary* (*Hammâm Sitti Maryam*), whence the reservoir is called *Birket Sitti Maryam*. The style of the construction points to a comparatively modern, or perhaps mediæval origin. The pond is sometimes called *Birket el-Asbât*, '*Dragon Pool*', and '*Hezekiah's Pool*', names for which there is no authority. The road forms an angle to the N.E.; the footpath to the right is a steep and stony short-cut. At the point where the routes re-unite, there is a rock where the stoning of St. Stephen is said to have taken place. In 5 min. more we reach the bottom of the valley, which we cross by the *upper bridge*. (For the valley of the Kidron see p. 94.)

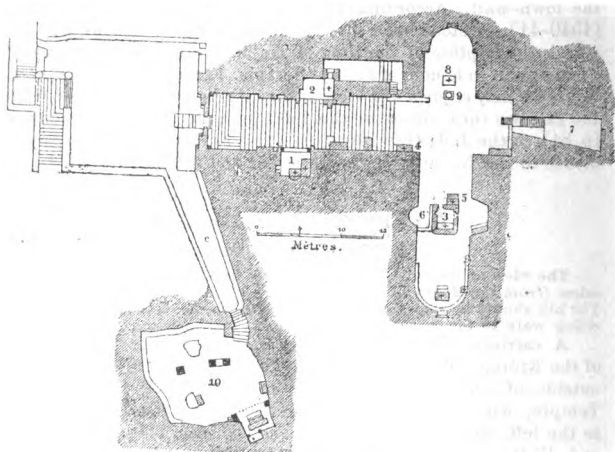
To the left of the road, beyond the bridge, is the chapel of the **Tomb of the Virgin**, where, according to the legend, she was interred by the apostles, and where she lay until her 'assumption'.

The story that a church was founded here by the Empress Helena is quite unfounded. It is, however, ascertained that a church stood over the traditional tomb early in the 5th century. This was destroyed by



the Persians, but 'Omar found that a 'church of Gethsemane' had again sprung up. We are informed that, at a later period, the church consisted of an upper and an underground story. The Crusaders found nothing but ruins here. The church was then rebuilt by Milicent (d. 1161), daughter of Baldwin II., and wife of Fulke of Anjou, fourth king of Jerusalem. At that period there was also a monastery in the vicinity. This church of the 12th cent. is still in tolerable preservation. It has frequently changed hands, but now belongs to the Greeks, the Latins having a slight share in the proprietorship.

A flight of steps descends to the space in front of the church. The only part of the church above ground is a porch. The prin-



1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary.
4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Muslims. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern.
10. Cavern of the Agony.

cipal façade is on the S. side, which is flanked by two flying buttresses, and in the middle has a portal with a beautiful pointed arch, into which a wall with a small door has been built. The arches rest on four marble columns. Visitors knock when the iron gate is closed. A handsome flight of 47 marble steps, which is more than 19 ft. broad at the top, descends immediately within the portal to a depth of 35 ft. below the space in front of the church. In descending we first observe a walled-up door to the right. This formerly led to a cavern, supposed to have been the scene of Our Lord's 'bloody sweat' ('Antrum Agoniæ'), or perhaps to the tomb of Milicent, as the old descriptions appear to indicate. Then, about halfway down, there are two side-chapels. That on the right (Pl. 1) contains two altars and the tombs of Joachim and Anna, the parents of the Virgin.

The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently varied (comp. p. 76). The chapel to the left (Pl. 2) contains an altar over the tomb of Joseph. The subterranean church is 31 yds. long, from E. to W., and  $6\frac{1}{2}$  yds. wide. The E. wing, which is much longer than the W., has a window above. The church is lighted by numerous lamps. In the centre of the E. wing is the so-called *Sarcophagus of Mary* (Pl. 3), a lofty sarcophagus in a small square chapel, resembling that in the Church of the Sepulchre. Here, too, a rock-tomb is said once to have existed. There are several other altars in the church. On the E. side is the altar of the Greeks (Pl. 4), on the N. that of the Armenians (Pl. 5). To the S. of the tomb is a prayer recess of the Muslims (Pl. 6), who for a time had a joint right to the sanctuary. 'Omar himself is said once to have prayed here, in '*Jezmânîyeh*' (Gethsemane). Opposite the stairs, to the N., are vaults of little importance (Pl. 7). The W. wing contains an altar of the Abyssinians (Pl. 8), in front of which is a cistern (Pl. 9) with fairly good water, considered by the Greeks and Armenians to be a specific against various diseases.

On our return to the upper forecourt we observe to the left (E.) a passage (Pl. c) leading to a cavern, the entrance to which is closed by a small door mounted with iron. A descent of six steps leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ', Pl. 10), about 18 yds. long,  $9\frac{1}{2}$  yds. broad, and 12 ft. high, and lighted by a small opening above. This is a genuine grotto in the solid rock, although whitewashed at places. The ceiling, on which, particularly towards the E., there are still traces of old frescoes, is borne partly by natural pillars, and partly by masonry. The cavern contains three altars belonging to different confessions, and several broad stone benches. The hole in the ceiling would appear to indicate that the grotto was originally a cistern or an oil-press.)

A few paces from the Tomb of the Virgin, towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane**, a word signifying 'oil-press'.

In this case, the tradition tallies with the Bible narrative. The festive crowd assembled on the occasion of the Passover would be little disposed to descend the precipitous slope of the valley, and the neighbourhood of the garden was then, as now, but little frequented. The earliest account of the place which we possess dates from the 4th century. At one time it was of greater extent and contained several churches and chapels. The scene of the arrest of Christ was pointed out in the middle ages in the *Cavern of the Agony* (see above), and the traditions regarding the various sacred places here fluctuate. The garden now belongs to the Franciscans.

The entrance is from the E. side, i.e. the side next the Mt. of Olives. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept (Mark xiv. 32 f.). Some ten or twelve paces to the S. of this spot, and still outside the garden-wall, the fragment of a column indicates the traditional place where Judas betrayed Jesus with a kiss, an event which was

formerly said to have happened in the grotto. — The present Garden of Gethsemane is in the shape of an irregular quadrangle, the diameter of which is about 70 paces. On the inside of the walls are pictures of the 14 stations. The garden contains eight venerable olive-trees, which are said to date from the time of Christ; their trunks have split with age and are shored up with stones. The monk who acts as guide presents the visitor with a bouquet of roses, pinks, and other flowers, as a memento of the place, and expects 3-6 pi. for the maintenance of the garden. The olive-oil yielded by the trees of the garden is sold at a high price, and rosaries are made from the olive-stones.

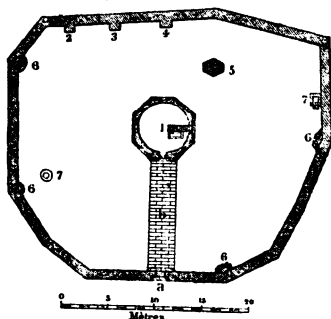
Farther up the Mt. of Olives is the Greek garden of Gethsemane, with the *Church of St. Mary Magdalen*, built in the Russian style, with 7 tapering domes, erected in 1888 by the Russian Emperor.

Three roads lead from the garden of Gethsemane to the Mt. of Olives, one of which starts from the S. E. and another from the N. E. corner, the latter soon again dividing. At this point, about thirty paces from the garden, there is situated, on the right, a light grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. Close by is a small Russian hospice. Several Christian graves were discovered here, one of which yielded a silver coin of King Baldwin. — The central path, which soon diverges to the right, is the steepest. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41). The spot commands a beautiful view of the city. Even the Muslims once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th century; at present the Franciscans have built a chapel here. — The top of the Mt. of Olives is reached from Gethsemane in  $\frac{1}{4}$  hr.

The **Mt. of Olives** (*Mons Oliveti*, Arab. *Jebel et-Tûr*), or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple hill, but is somewhat higher. It consists of several different strata of chalky limestone, over which there are newer formations at places. The Mt. of Olives, in its broadest sense, includes the Mt. of Offence (p. 96), to the S., and to the N. an eminence sometimes erroneously designated as Scopus. The Mt. of Olives proper is divided into four eminences by low depressions. The highest point, to the N. ('*Viri Galilæi*', p. 93), is 2723 ft. above the sea-level. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there are a few apricot, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot. — On the W. side of the two central summits lies *Kafr et-Tûr*, which is mentioned for the first time in the 15th cent. and now consists of poor stone cottages, whose inhabitants are sometimes importunate.

a. **The Chapel of the Ascension.** — **HISTORY.** The tradition which makes the Mt. of Olives the scene of the Ascension is contradicted by the passage in St. Luke — 'he led them out as far as to Bethany' (xxiv. 50); moreover, the summit of the mount was at that period covered with buildings. As early as 315, however, the top of this hill was pointed out as the scene of that event, Constantine erected a basilica here, but without a roof, and the footprints of Christ were pointed out on the ground. About the year 600 many monasteries stood on the mount. In the 7th cent. there was a small round church here, which had been built by Modestus, but was destroyed in the 11th century. The Crusaders are said to have erected 'only a small tower with columns, in the centre of a court paved with marble; and the principal altar stood on the rock within'. In 1150 a large church rose on this spot, having in the centre a broad depression marking the scene of the Ascension, below which was a chapel. After the time of Saladin we find the chapel enclosed by an octagonal wall. In the 16th cent. the church was completely destroyed. In 1617 the interior of the chapel was restored by the Muslims in the original style, and in 1834-35 the building was re-erected on the former ground-plan.

The Chapel of the Ascension stands by the side of a monastery for dervishes, a former abbey of the Augustinian monks. A hand-



- a. Entrance.
- b. Paved Path.
- 1. Chapel of the Ascension.
- 2. Prayer Recess of the Armenians.
- 3. Recess of the Copts.
- 4. Recess of the Syrians.
- 5. Recess of the Greeks.
- 6. Remains of Columns.
- 7. Cisterns.

some portal admits us to a court, in the centre of which rises the chapel of irregular octagonal shape, 21 feet in diameter, over which rises a cylindrical drum with a dome. Over the corner pilasters once rose open pointed arches, but these are now built up. The capitals and bases of the columns are of white marble and have probably been brought from older buildings. In an oblong marble enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination this footprint has been so variously described, that it must have been frequently renewed since then. The chapel belongs to the Muslims, who also regard it as sacred, but Christians are permitted to celebrate mass in it on certain days.

In the S.W. corner of the monastery of the dervishes is a door leading to the *Vault of St. Pelagia* (Arab. *Râhibet Bint Hasan*). The door opens into an anteroom, whence twelve steps descend to a tomb-chamber, now a Muslim place of prayer, and uninteresting.

The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did penance here for her sins in the 5th cent., and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period.

b. The **Russian Buildings**, to the E. of the village, are reached by going northwards from the Chapel of the Ascension and round the N. side of the village. In the garden, which is surrounded by a high wall, we first see a handsome church, erected after the design of the old church, the remains of which were found here. To the left (N.W.) of it is a hospice for pilgrims; to the N. of the church is the large, six-storied *Belvedere Tower*, from the platform of which (214 steps) we have a magnificent \*VIEW (comp. the Panorama). Beyond the valley of the Kidron extends the spacious plateau of the Harâm esh-Sherif, where the dome of the rock and the Akşa mosque present a particularly imposing sight. The spectator should observe the direction taken by the Temple hill, the higher site of the ancient Bezetha to the N. of the Temple, and the hollow of the Tyropœon, which is plainly distinguishable, though now filled with rubbish, between the Temple hill and the upper part of the town. The dome-covered roofs of the houses form a very peculiar characteristic of the town. Towards the N., beyond the olive-grove outside the Damascus Gate, is seen the upper course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises the Scopus. — The view towards the E. is striking. Here, for the first time, we perceive that extraordinary and unique depression of the earth's surface which few travellers thoroughly realise. The blue waters of the Dead Sea, lying at the foot of the mountains which bound the E. horizon, and apparently not many hundred feet below us, are really no less than 3900 ft. below our present standpoint. The clearness of the atmosphere, too, is so deceptive, that the mysterious lake seems quite near, though it can only be reached after a seven hours' ride over barren, uninhabited ranges of hills. The blue mountains which rise beyond the deep chasm, reaching the same height as the Mt. of Olives, once belonged to the tribe of Reuben, and it is among these that Mt. Nebo must be sought for. To the extreme S. of that range, a small eminence crowned by the village of El Kerak (p. 178) is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerâ Ma'in. Farther N. rises the Jebel Jil'âd (Gilead), once the possession of the tribe of Gad. Nearer to us lies the valley of Jordan (el-Ghôr), the course of the river being indicated by a green line on a whitish ground. — Towards the S.E. we see the course of the valley of the Kidron, or 'valley of fire', to the left some of the houses of Bethany, the greater part of the village being, however, concealed by the hills; high up, beyond Bethany the village of Abu Dîs. Quite near us rises the 'mountain of offence', beyond the Kidron that of 'evil counsel', and farther distant, to the

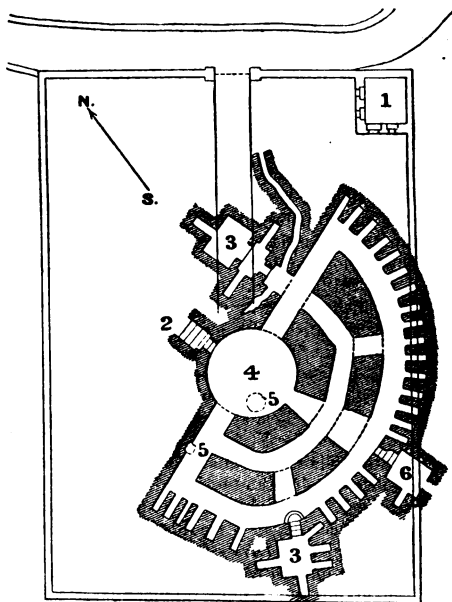
S., is the summit of the 'Frank Mountain', or Jebel el-Furaidis, with the heights of Bethlehem and Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mâr Elyâs, past which winds the road to Bethlehem. This town itself is concealed from view, but the large village of Bêt Jâlâ and several villages to the S. of Jerusalem, such as Bêt Șafâfâ and Esh-Sherâfât, are distinctly visible.

Eastwards, behind the church, is the house of the archimandrite. In building this house, some interesting mosaics were found, which are now preserved in one of the rooms; beneath this room is a sepulchral chamber. There are similar mosaics in the vaulted chambers and tomb discovered to the S. of the house. The mosaics contain Armenian inscriptions of the 9th and 10th centuries: all of them are relics of an Armenian monastery.

c. The **Latin Buildings** are S. of the village. (Before we come to them from the village a road to Bethany branches off on the left, see p. 93; the central of the three roads on the right leads into the valley of Kidron.) To the right behind the entrance (on the W. side) is the place where the apostles are said to have drawn up the *Creed*. The tradition regarding the creed, which was once said to have been framed in the town, was attached to this new spot in the 14th cent., and in the 15th cent. a 'Church of St. Mark' rose here. The low-lying Church of the Creed is situated from N. to S; it is now vaulted over, but so that the roof forms a terrace only slightly raised above the surface of the ground. At the sides are niches which once bore twelve arches, and at the N. end two pointed arches are still preserved. To the S. is the house of the superintendent, to whom application should be made for admission to the church; the chaplain's house adjoins the north wall. — Behind the Church of the Creed, to the E., is the beautiful *Church of the Lord's Prayer*, on the spot where, according to a tradition of the Crusaders' period, Christ taught his disciples the *Lord's Prayer*. Peter of Amiens preached a sermon here, and a church was then erected. In 1868 the Princess Latour d'Anvergne, relative of Napoleon III., caused a church to be erected here. Around the handsome quadrangle run covered passages containing 32 slabs, on which the *Lord's Prayer* is inscribed in as many different languages. On the S. side the princess has a monument with a life-size effigy erected to her memory. Adjoining the Hall of the Lord's Prayer on the E. is the church, the antechamber of which contains antiquities discovered when the foundations of the church were laid, including a leaden coffin and numerous fragments of mosaics. — To the N. of the church is a convent of Carmelite nuns.

d. To the S.W. of the Latin buildings lie the **Tombs of the Prophets**, or the *Small Labyrinth*, now Russian property. We take the road to the S. past the Latin buildings; at the point where the road takes a turn to the N.W. is the entrance. Application for admission

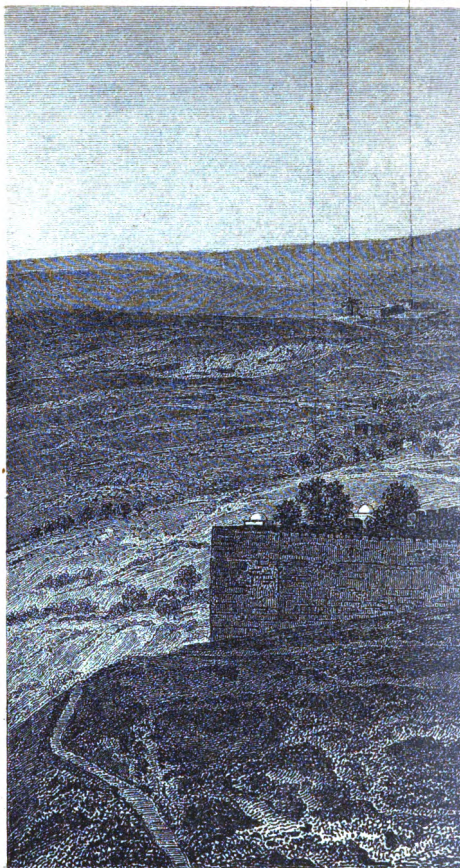
should be made to the custodian (Pl. 1; candle necessary). We descend a few steps (Pl. 2) and enter, through a low arch hewn out in the rock, a Rotunda (Pl. 4) lighted from above. Some passages radiate from the rotunda into the rock, and are intersected by two semicircular passages in such a manner, that large natural rocky pillars are formed, some of which are 33 yds. in circumference. The



passages are uneven and partly filled up. The wall of the outermost of these passages contains numerous shaft-tombs (p. cxi). To the N. and S.W. are two small chambers (Pl. 3); a third (Pl. 6) is unfinished. This is a very fine example of an ancient rock-tomb. The rough way in which the chambers are hewn points to a very early origin, but there is no historical authority for connecting them in any way with the prophets. That they belong to the Jewish period is proved by the form of the receptacles for the dead (*kôkim*). The Jews have a great veneration for these tombs. Greek inscriptions, however, are to be found in them, which show that the tombs were at least made use of afresh in Christian times.

Arbre de Judas: Djébel Abou Tôi  
(M<sup>t</sup> du Mauvais-Con)

# Vallée de Hinnom (Oujâd



Chemin de la vallée du Cedron  
à la porte de Sion

Dessiné d'après des photographies, par Toller.

C ô t é d

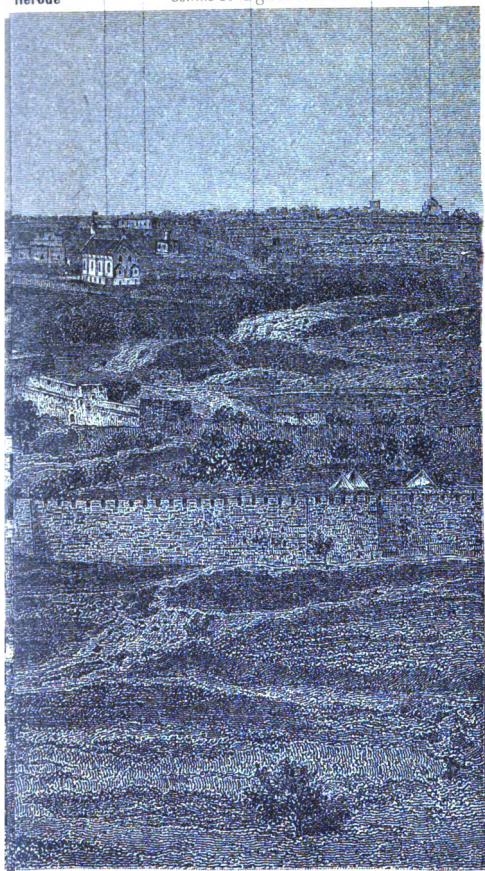


Hôpital all. pour les enfants  
 nple protest. arabe  
 Hérode

Colline de la Grotte de Jérémie

Poste sur la  
 route de Jaffa

Quéli Rinn  
 Tombeau



aria m.)

Gravé par Bertrand.

Close to the E. girdle-wall is a narrow aperture in the rock, through which we may visit a small tomb-chamber with a number of niches, discovered in 1847, at which time the bodies, covered with lime, were still lying there untouched. To the W. is another chamber, of a roundish form, roughly hewn in the rock, containing nine sunken tombs, all close together. To the E., adjacent to these, is another fine tomb-chamber.

e. The fourth (N.) summit of the Mt. of Olives, at a distance of  $\frac{1}{4}$  hr. from the village *Et-Tûr*, is called **Viri Galilæi** (Arab. *Karem es-Sayyâd*, 'the vineyard of the hunter'). The first name it owes to the tradition that the 'men of Galilee' were addressed here on the spot marked by two broken columns by the two men in white apparel after the Ascension (Acts i. 11). This tradition was current in the 13th cent., but was not firmly established till the 16th. The passage Matth. xxvi. 32 was also interpreted to mean that Christ had appeared here. Extensive ruins once lay here, and some pilgrims even mention a village. The greater part of the area now belongs to the Greeks, who have erected a chapel, a small episcopal residence, and other buildings. Towards the S. traces of a Christian burial-ground (remains of the wall, fragments of columns, mosaic pavement with 15 graves beneath it) were discovered. Under the present E. wall of the area an extensive burial-place, consisting of Jewish and Christian rock-tombs (possibly the Peristereon of Josephus), was found. The antiquities are preserved in the bishop's house.

From this point we may either return direct to the Garden of Gethsemane or, turning to the N. and following the top of the hill, perform the circuit of the valley of the Kidron. The valley gradually expands. At the point where the hill turns towards the N.W. it is called *ʿAkabet es-Šûwân*. Passing Mr. Gray Hill's villa, we reach the road leading from Jerusalem to *Anâtâ* (p. 116). The view of the town from the brink of the plateau is interesting, as its position on the top of a rocky eminence is distinctly seen, and its indented N. wall, resembling that of a mediæval fortress, its towers, and its numerous mosques and minarets appear to great advantage. — In  $\frac{1}{2}$  hr. we reach the N.E. corner of the town-wall. The ancient tower here is called *Burj Lalâk* ('Stork Tower'). Ancient tombs may be seen by the large pine of *Karem esh-Shêkh*. We reach the Jericho road at the recently restored *Gate of Herod*, named by the Arabs *Bâb es-Sâhireh* (p. 31).

From the *Anâtâ* road we may cross the hills to the Nâbulus road on the W. To the E. of this road, near the spot called by the Arabs *Meshârif* ('hills'), was situated the **Scopus**, where Titus and his legions once encamped.

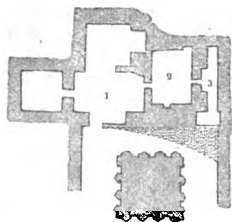
f. **Bethphage**. From the village *Et-Tûr* the road to the S.E. mentioned on p. 91 brings us in  $\frac{1}{2}$  hr. to *Bethany* (p. 148). On this road *Bethphage* (Mark xi. 1) was situated, on the ridge of a small

hill, about 10 min. E. of the Latin buildings. At any rate the ruins found here in 1880 and a stone with frescoes (Christ's Entry into Jerusalem, Raising of Lazarus) and inscriptions show that the Crusaders believed this to be the site of Bethphage. The Franciscans have built a chapel over the stone on the ruins of a small ancient church.

## 2. The Valley of the Kidron.

The *Valley of the Kidron*, now called *Wâdi Sitti Maryam*, or valley of St. Mary, bounds Jerusalem on the E. side. The floor of the valley deepens somewhat rapidly. The upper part is broad and planted with olive and almond trees, while the lower part is narrower.

As early as the time of Christ the Kidron was called the 'winter brook', and at the present day the valley is always dry above the springs which we are about to mention. By way of contrast to the mount of the Temple, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable pilgrim of Bordeaux. The tradition that this gorge will be the scene of the last judgment (p. 52), founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin, and has been borrowed from the Jews by Christians and Muslims alike. The Muslims accordingly bury their dead on the E. side of the Harâm, while the Jews have their cemetery on the W. side of the Mt. of Olives. At the resurrection the sides of the valley are expected to move farther apart, in order to afford sufficient room for the great assembly. — Captain Warren's excavations have ascertained that the E. slope of the Temple hill is very deeply covered with debris, and was formerly much steeper than now. The ancient bed of the brook lies about 10 yds. to the W. of the present floor of the valley, and, opposite the S.E. corner of the Temple plateau, is about 38 ft. deeper than the present channel. Contrary to expectation, no water was found, but the soil in the ancient bed of the valley was moist and slightly muddy.



To the W. of Gethsemane a road branches off from the highroad to Jericho and leads to the right (S.W.) to the *lower bridge*. This bridge may also be reached by following the wall of the Harâm from the Gate of St. Stephen as far as the Golden Gate, and then descending into the valley to the left. The first tomb we come to, on the left of the road, is the **Tomb of Absalom** (Arab. *Tantâr Fir'aun*, 'cap of

Pharaoh'), so called from 2 Sam. xviii 18.

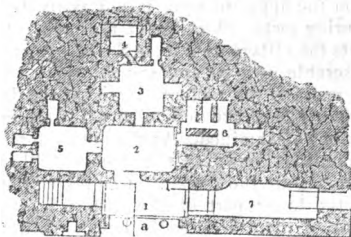
There is no mention of the monolith before the year A.D. 933. The names assigned to this and the other monuments vary down to the 16th century. The enrichments, and particularly the Ionic capitals, indicate that the tomb dates from the Græco-Roman period; but the chamber may be older, and the decorations may have been added long after the first erection of the monument, a supposition favoured by the grotesque mixture of Greek and Egyptian styles. In memory of Absalom's disobedience, it is customary with the Jews to pelt this monument with stones.

The substructure of this strange-looking monument is a large cube,  $19\frac{1}{2}$  ft. square, and 21 ft. high. It is hewn out of the solid

rock and is detached on three sides, being separated from the rock by a passage 8-9 ft. wide. The E. side, however, is imbedded in rubbish. On each side of the rock-cube are four half-columns with very prominent capitals of the Ionic order, those on the W. front being best preserved. They bear, together with the corner pilasters, a frieze and architrave of the Doric order. As the surrounding rock was not high enough to admit of the whole monument being executed in a single block, a square superstructure of large stones was erected above the massive base. On this is placed a drum, terminating in a low spire which widens a little at the top like an opening flower. So far as it is visible above the rubbish, the monument is 48 ft. high. The proper entrance to the structure is imbedded in rubbish.

In the rock on the E. side, behind the Tomb of Absalom, is the **Tomb of Jehoshaphat**. The entrance is entirely choked with rubbish and surmounted by a kind of gable. The first chamber (Pl. 1) is adjoined by three others, of which that on the S. side (Pl. 2) has an additional cell of two compartments (Pl. 3). The traces of a coat of mortar and of frescoes suggest that the principal chamber has once been used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks.

We proceed over the hill towards the S. to the **Grotto of St. James**, which is entered by a long passage, leading to a kind of vestibule (Pl. 1). In front, towards the valley (W.), the vestibule



is open for a space of 16 ft. and is borne by two Doric columns 7 ft. in height (Pl. a), adjoining which are two side-pillars incorporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. We next enter an ante-chamber (Pl. 2) towards the E., and beyond it a chamber (Pl. 3) with three shaft-tombs of different lengths; beyond which we ascend by several steps to a small chamber to the N.E. (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock, to which steps ascend; above the shelf are four shaft-tombs. St. James is said to have lain concealed here from the taking of Jesus until the Resurrection, during which time he ate no food. This tradition, and another that he is buried on the Mt. of Olives, date from the 6th

cent., while another to the effect that this grotto is his tomb is not older than the 15th. Monkish preachers are said to have lived here for a time, but the cavern was afterwards used as a sheep-pen.

From the vestibule of the Grotto of St. James a passage (Pl. 7) leads southwards to the **Pyramid of Zacharias**, executed according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. The monument resembles Absalom's tomb, but is entirely hewn in the rock. This cutting in the rock is very remarkable. On the S. side are still seen the holes which probably supported the scaffolding of the masons. The monument is about  $29\frac{1}{2}$  ft. high and  $16\frac{1}{2}$  ft. square. The sides are adorned with Ionic columns and half-columns, and at the corners are square pillars. Above runs a bare cornice, over which rises a blunted pyramid. A great number of Hebrew names are inscribed on the monument. — All these rock-tombs were probably executed in the Græco-Roman period.

Above these monuments, to the E., the whole hill is covered with Jewish tombstones, and we pass others on our way southwards to the village of **Siloah** (Arab. *Silwân*), which we reach in 4 minutes. The village clings to the steep hill-side and, when seen from the opposite side, is not easily distinguished from the neighbouring rocks, which are of the same colour. The main street intersects the village from N. to S.; it consists of about eighty houses, and miserable as is its appearance, there are many worse in Palestine. As many of the ancient caverns of the Jewish necropolis, which was formerly here, are now used as dwellings and stables, they cannot easily be examined. At the entrance to the village there is another monolith, known as the 'Tomb of Pharaoh's Daughter'; over the entrance are the remains of an inscription in ancient Hebrew letters. In the lower part of the cliff is a series of entrances to tombs, some of them artistically hewn. Still farther to the S., on the descent to Job's well, numerous remains of tombs are seen on the hill to the left. The inhabitants of *Silwân*, who are all Muslims, are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water from the Siloah or Job's well on the backs of donkeys into the town for sale. They are easily induced by a small bakhshîsh to show the caves to visitors. Two early Hebrew inscriptions (now in London) were found in a rock-chamber here. These grottoes were once tenanted by hermits, and the Arabian village has only existed for a few centuries past. — Near Siloah is the house for lepers, erected by the Turkish government (p. 102).

The village lies on the slope of the S. eminence of the Mt. of Olives, called *Bayn el-Hawâ*, and sometimes **Mountain of Offence** (*Mons Offensionis*, *Mons Scandali*), from 2 Kings xxiii. 13; but it is questionable whether there is any foundation for the story that this

was the scene of Solomon's idolatrous practices, although they appear to be localised here by the Vulgate. The top, which may be reached in 7 min., commands an interesting view, though very inferior to that from the Mt. of Olives. To the E. lies the *Wādī Kattūn*, to the W. the valley of Jehoshaphat and to the S. the valley of the Kidron, or valley of fire.

From the N. part of the village of Siloah a road leads to the neighbouring (4 min.) **St. Mary's Well**, Arab. *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps).

The name is derived from a legend of the 14th cent. to the effect that the Virgin once washed the swaddling clothes of her Son, or drew water here. It has also been called the *Dragon's Well*, or *Well of the Sun*. It is probably identical with the spring of *Gihon* (1 Kings i. 33). Gihon lay outside the walls of the city, and at various times efforts were made to render its water available for the inhabitants. Perhaps the earliest of these is the canal, discovered by Schick in 1891 and not yet fully excavated, which conveyed the water along the surface of the ground to the Pool of Siloam (p. 98). As this channel would be of little use in time of war, a subterranean passage was constructed (probably also under one of the early kings) from within the walls to a perpendicular shaft above the spring. An attempt to deprive enemies of the water was made by the construction of a subterranean channel (see below), which is very probably a work of Hezekiah (2 Kings xx. 20). The basin near the Gihon was also called the *King's Pool* (Nehem. ii. 14). The spring also watered the orchards in this part of the valley.

The entrance is to the W. of the remains of a small mosque. We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is  $11\frac{1}{2}$  ft. long and 5 ft. wide, and the bottom is covered with small stones. The spring is intermittent. In the rainy winter season the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a deep natural reservoir, which is fed by numerous streamlets and has a single narrow outlet only. This outlet begins a little above the bottom of the basin, rises to a point higher than the top of the basin, and then descends. As soon as the water in the basin has risen to the height of the bend in the outlet, it begins to flow through it, and continues to flow on the syphon principle until it has sunk in the basin to the point where the outlet begins. — A channel or passage descends to the lower pool of Siloam. This passage is of very rude construction and now (though not originally) of varying height, being so low at places as only to be passable on all fours. Curiously enough, it is not straight, but has several windings, and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 368 yds., but by the rocky channel 586 yds. As the water frequently fills the passage quite unexpectedly, it is dangerous to attempt to pass through it.

In 1880 the oldest Hebrew inscription we possess (now in Constantinople) was found at the mouth of this channel in the rock. It contains Palestine and Syria. 3rd Edit.

a brief account of the construction of this channel, 1200 ells long, and, among other details, mentions that the workmen began the boring from both ends. In consequence of this most important discovery, the channel was again examined, and the spot was found where the hoes of the diggers met. The shafts in a vertical direction, which have been discovered in the interior, are also very remarkable.

A path ascends from St. Mary's Well to the N., towards the S.E. angle of the Temple wall.

The **Pool of Siloam** or **Siloah** (Arab. 'Ain *Silwân*), farther down the valley, lay near the Fountain or Water Gate (p. 26), within the walls. From this point also a road ascends to the Gate of Zion and the Dung Gate. The pool is 52 ft. long and 18 ft. wide. In consequence of the miracle recorded by St. John (ix. 7+), the pool was deemed sacred. In the year 600 a basilica with baths stood over the pool, and in the 12th cent. a kind of monastery was erected here. The walls of the pool are now fallen in, and the bottom is covered with rubbish. At the S.E. angle of the pond there is an outlet. Excavations now being carried on by English explorers have here revealed the remains of a church with fine mosaics, traces of an ancient wall, a flight of steps cut in the rock, a paved street, etc. — The water is salt to the taste, perhaps from the decomposition of the soil through which it percolates. It loses itself in the gardens of the valley below. E. of the upper pool is the *Lower Pool of Siloam*, now dry. The Arabs call it *Birket el-Hamrá*, or 'the red pool'. The oldest of the above-mentioned channels ends here. There was probably a double town wall in this vicinity. To the S. of the large pool stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom. We follow the road to *Mâr Sâbâ* (p. 161), which leads us in 2 min. to a spring called **Job's Well** (*Bîr Eyyûb*), from a late and senseless Muslim legend. The channel of the Kidron is at this point 345 ft. lower than the Temple plateau (near Gethsemane 145 ft. only), and Mt. Zion rises steeply on the N.W. Near the well is a ruined mosque. The well is lined with masonry, and is 123 ft. deep. The water varies greatly in height, sometimes overflowing after much rain, which is considered to indicate a fruitful year, and gives occasion for a general festivity; it very seldom dries up altogether, and is noted for its excellence. 'Job's Well' has been called the 'Well of Nehemiah' by the Frank Christians since the 16th cent., from the tradition that the holy fire was concealed in this well during

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† 'Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.'

the captivity until recovered by Nehemiah. Probably we are here standing on the brink of the well of *En-Rogel* ('fullers' spring'), mentioned (Josh. xv. 7) as the boundary between the tribes of Judah and Benjamin. Here, too, Adonijah prepared a feast for his friends on the occasion of his attempted usurpation of the throne of David (1 Kings i. 9). The modern *Ex-Zahwêleh* has of late been supposed identical with the 'stone of *Zohelêth*' mentioned in the latter passage, but the fullers' spring would then have to be placed nearer that of St. Mary. The question cannot be answered until it has been settled whether Job's well is of ancient or modern date.

About 20 min. from this point, on the hill to the S.E., is the village of *Bêt Sâhûr el-'Atika*, which consists of a few miserable hovels, but contains several rocky caverns and a pigeon-tower. Some flint implements were also found here. Along the whole N. and N.E. side of the hill of *Bêt Sâhûr* are rock-tombs and large tomb-chambers, some with a handsome portal. Most of these tombs are probably to be referred to the Jewish epoch. The traces of oil-presses should also be observed. — For the return, we may take the *Mâr Sâbâ* road in the valley.

### 3. The Valley of Hinnom.

The *Valley of Hinnom* is bounded on the S. (left) by the *Jebel Abu Tôr*, a hill also called the *Hill of the Tombs*, the *Hill of the Field of Blood*, and most usually by the Franks the *Mount of Evil Counsel*. It is most easily ascended from the Bethlehem road (p. 117). It derives the last of these names from a legend of the 14th cent., to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus.

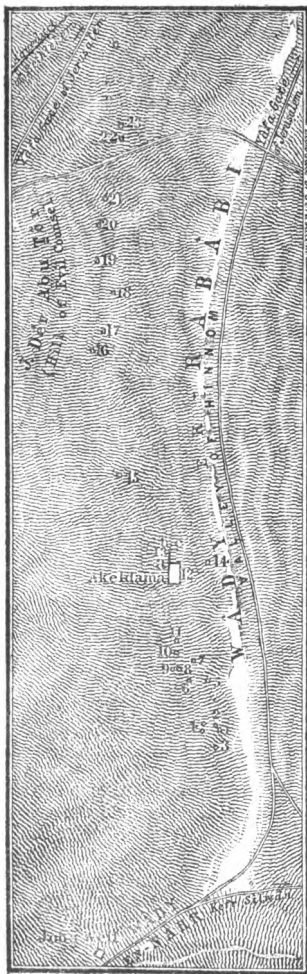
The Valley of Hinnom, which never contains water, separates this hill from Zion. It comes from the W. and slopes precipitously. The soil is well cultivated at places, though plentifully sprinkled with small stones.

The name of the valley is properly *Gê Ben Hinnôm*, 'the valley of Ben Hinnom' (Josh. xv. 8), a name especially applied to the lower half of the valley (now *Wâdî er-Rebâbî*). It was in this valley that children were at one time sacrificed to Moloch (Jer. xii. 31; 2 Kings xxiii. 10). The spot was called *Tophet*, or place of fire. Even at a later period the valley was an object of detestation to the Jews, whence the word *Gehenna*, used in the New Testament, a contraction of *Gehinnom*, came to signify hell among both the Jews and the Mohammedans. The name 'valley of fire', at present applied to the lower part of the valley of the Kidron (*Wâdî en-Nâr*), may perhaps have some connection with these ancient idolatrous rites.

From Job's Well we turn to the W. and ascend the slope of the hill to the left, to the ancient *Necropolis*. A little beyond the point where the valleys unite we find tombs in the hill to the left. They are excavated in two slopes of rock, one above the other. The low entrances, many of which are tastefully ornamented, are in some cases approached by rock-hewn steps; they are said once to have been furnished with stone doors. The tombs contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and



afterwards by poor families and cattle. — We here adopt Tobler's plan, which is, unfortunately, not altogether reliable: —



1. Group of chambers, blackened with smoke, once a hermitage.

2. Rock-chamber with four shaft-tombs.

3. Portal. The second chamber towards the S. was once a beautiful vaulted chapel. Farther S., a tomb-chamber.

4. Chamber (now filled up) with ten shaft-tombs.

5. Cavern farthest E., once a hermitage. That in the centre has a vault, and cells adjacent to it. Next to it, on the N., is a cavern with an illegible Greek inscription.

6. Tomb-chamber.

7. Chamber with three niches, and a cross over the entrance.

8. Chamber remarkably well hewn. A few steps descend to the portal adorned with mouldings and gable. The upper story contains a large anteroom with six finely enriched doors, and there are in all fourteen tomb-niches. The lower story is uninteresting.

9. Tomb-grottoes and chapel with paintings.

10. The so-called *Apostles' Cavern*, in which, according to a tradition of the 16th cent., the apostles concealed themselves when Christ was taken prisoner, and during the Crucifixion. Above the entrance is a frieze in ten sections. In the forecourt are two series of frescoes, one above the other, with monograms of the name of Jesus Christ, crosses, and other devices. The first chamber was a chapel, the walls and ceiling of which are painted. The large chamber at the back of the chapel was probably once a

hermitage; beyond it is another chamber with tombs, as there is on the E. side also.

11. This is a group of three different sets of chambers. Over the entrance is the inscription 'to the holy Zion' in Greek. The tombs were probably those of members of the 'church of Zion'.

12. We now ascend to the *Aceldama*, or **Building of the Field of Blood**, Arab. *El-Ferdûs* (paradise).

The Bible does not inform us where the 'field of blood' (Acts i. 19) lay, and it has since been shown in different parts of the environs of Jerusalem, churches and monasteries having been erected in connection with it. The present *Aceldama* has always been much revered by Christians, and is frequently visited by pilgrims, many of whom are buried here. The soil is believed to be very favourable to decomposition. According to the legend it is also called *Shurnên*, i. e. charnel-house (of the Crusaders), and in a map of the 13th cent. it is marked 'Carnelium'.

The structure is formed of a large half-open grotto, walled up in front and roofed over with masonry. Originally the only openings were in the roof, but a gap in the wall now permits the visitor to enter the interior. In the centre is a massive pillar and in the rocky sides are shaft-tombs. The floor is covered with a layer of bones about 6 ft. thick, above which is a covering layer of sand and rubbish. On the W. wall of the interior are crosses and Armenian inscriptions.

13a. Cavern, which the Greek Christians call *Ferdûs er-Rûm*, 'the paradise of the Greeks', or the 'cavern of the giant saint Onophris'. Near it are some ruins.

13b, 13c. Uninteresting.

14. Two chambers with shaft and niche-tombs.

15. Unimportant.

16. A cavern with a lower story containing shaft-tombs. The white limestone of the central chamber is remarkable for its red veins.

17. A cavern with ancient Greek inscriptions.

18. A double-cave, with the inscription, 'Burial-place of the holy church of Zion for several persons from Rome,' in Greek.

19-21. Unimportant. Some with inscriptions.

22. Tomb with an inscription like No. 11, and provided with a cistern.

23. Cavern, to which ten steps in the rock ascend. Over the entrance to the chamber is the inscription, 'Tomb of Thekla the daughter of Marul' in Greek.

From the W. end of the tombs we pass by the eye-hospital of the English knights of St. John, on a hill to our left, and come to the Bethlehem road (p. 117), where a road branches off to the S.W., past the large *Jewish Hospice* (Pl. f) founded by Sir Moses Montefiore. This road divides after a few min., the left branch leading to the *Railway Station*, the right branch to the pleasing houses of the **German Colony of the Temple**. This flourishing colony (some 400 souls) is named *Rephaim*, from the plain (p. 118). Here are the

offices of the Temple Society. — A road leads hence to the S.W., past the cemetery of the colony, and brings us in 12 min. to the Greek colony *Kaṭamôn* (p. 118). — The **Lepers' Hospital** is situated a few minutes to the W. of the Temple colony. The institution is maintained by Moravian Brethren. The disease is hereditary though not at all infectious, and the seclusion of the patients is necessary to prevent them from marrying and thus perpetuating the evil. Hideously repulsive leprous beggars from the Turkish Leprosy Hospital (p. 96) are still met with on the Jaffa road, especially on the way to the Mount of Olives.

Leprosy was a disease of somewhat frequent occurrence among the Israelites. There are now about 40-50 lepers in Jerusalem. The Biblical regulations regarding leprosy are of a very rigorous character (Levit. xiii, xiv). Leprosy is the consequence of a kind of decomposition of the blood. Several months before the outbreak of the disease the patient feels languid and suffers from cold chills, shivering in the limbs, and attacks of fever. Reddish spots then make their appearance on the skin, and under them rise dark red lumps which are more or less movable. In the face particularly these lumps unite into groups resembling bunches of grapes. The mouth and lips swell, the eyes run, and the patient is frequently tormented by excessive itching over the whole body. The mucous membrane begins to be destroyed, and nodules form internally also. The organs of speaking, seeing, and hearing become affected. At length the swellings burst, turn into dreadful, festering sores, and heal up again, but only to break out at a different place. The fingers become bent, and some of the limbs begin to rot away. This kind of leprosy, with its accompanying swellings, differs from the smooth leprosy, which produces painful, flat, inflamed patches on the skin, followed by sores. Other maladies are generally superinduced by the leprosy, but the patient sometimes drags on his melancholy existence for twenty years or more. The patients in this hospital present a spectacle of human misery in one of its most frightful phases, and the visitor will not fail to sympathise with the benevolent efforts that are being made to alleviate their suffering to the utmost, and to prevent the farther spread of the scourge.

By proceeding directly to the N. from the Lepers' Hospital we reach the road to the Monastery of the Cross (p. 110), which passes the Mâmilla Pool ( $\frac{1}{4}$  hr). Returning by the Bethlehem road and proceeding along it for about 10 min., we cross the Valley of Hinnom, on the S. bank of the **Birket es-Sultân**, or *Sultan's Pool*.

This reservoir is probably to be referred to the ancient Jewish epoch. In the time of the Franks it was called *Germanus*, in memory of the Crusader who discovered Job's Well. It was remodelled at that period, and, in the middle of the 16th cent., was restored by Sultan Solimân, whence its present name. At a later period the spot was pointed out here where David first beheld Bathsheba.

The pool is 185 yds. long from N. to S., and 73 yds. in width; the N. wall has fallen to ruin. On the N. side it is 35 ft. in depth, and on the S. side 41 ft., including the rubbish. This imposing reservoir has been constructed by the erection of two substantial walls across the valley, the intervening space being excavated as far as the rocky sides of the valley, these last thus forming the two other sides. The dry floor of the lower part consists of rock; the upper part on the W. side is now used as a garden. A cattle-market is held here every Friday. In the middle of the wall

to the S. of the pond is an old well, formerly fed by a branch of the conduit from the Pools of Solomon. This conduit (p. 129) descends the valley from the N., and turns to the S. beyond it.

From this point the road skirts the town wall and brings us in 5 min. to the Jaffa Gate (p. 81).

#### 4. N. Side of the City. Tombs of the Kings. Tombs of the Judges, etc.

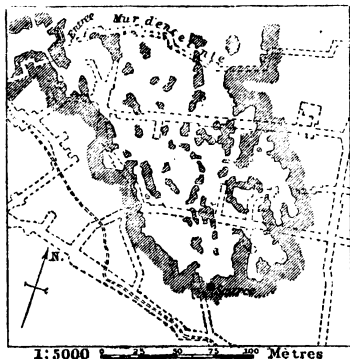
Carriage-road as far as the Tombs of the Kings. It is necessary to take a light when visiting the different caverns. — The key to the Cotton Grotto must be procured (through the landlord of the hotel) from the Serâi, whence a guide will also be sent (fee 6-9 pi., or more in proportion for a party).

We leave the town by the **Damascus Gate**, which with its battlements is a fine example of the architecture of the 16th century. According to the inscription it was built, or at least restored, by Solimân in the year 944 of the Hegira (beginning 10th June, 1537). On each side of the inside of the gate are very slender columns, above which is a pointed pediment with an inscription. From these columns (or perhaps from the small tapering columns on the battlements) the gate is called *Bâb el-'Amûd*, or 'gate of the columns'. The tower of the gate commands a celebrated view. In the 12th cent. the gate was called St. Stephen's Gate (p. 105). Excavations here have elicited the fact that the gate undoubtedly stands on the site of an ancient gate, as a reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have been discovered here. Outside the gate we can still clearly see on our right (E.) ancient courses of drafted blocks; when the gateway was rebuilt the Turks had grooves cut in the blocks to make them look more modern. The Damascus Gate is built in an angular form. It consists, properly speaking, of two gate-towers, between which there are distinct traces of an ancient gateway, or, at least, of the upper part of the arch of the gateway. Under the gates there still exist subterranean chambers. That of the E. tower is 15 paces long and 9 paces wide, and is built of large blocks. The rushing of a subterranean water-course is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here.

The open space in front of the Damascus Gate is the point where four roads meet. On the left is the road skirting the wall from the Jaffa Gate, and descending on the right into the valley of the Kidron. Straight before us (N.) is the road to Nâbulus (p. 105); the road to the N.W. leads between Jewish colonies to the Jaffa road (p. 82).

We skirt the wall in an easterly direction. About 100 paces to the E. of the Damascus Gate, there is in the rock, 19 ft. below the wall, the entrance to the so called **Cotton Grotto**, discovered in 1852. This cavern is called the linen grotto (*maghâret el-kettân*) by Muslim authors, and it corresponds to the 'royal grottoes' of

Josephus (Bell. Jud. V. 4, 2). It is an extensive subterranean quarry, stretching 213 yards in a straight line below the level of the city, and sloping considerably down towards the S. On the sides



are still seen niches for the lamps of the quarrymen. The rocky roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of working the quarry, are still distinguishable. We possess no clue as to the period when the quarry was used. On one of the walls is a kind of cherub in the Assyrian style (a four-footed being with a human head).

There is a trickling spring on the right side, but the water is bad.

Exactly opposite the Cotton Grotto, and a little to the N. of the road, is the so-called **Grotto of Jeremiah** (*el-Edhemîyeh*). This is now a Muslim sanctuary, and a wall is built across the entrance. The Muslim custodian often makes extortionate demands before he will open the door, but becomes reasonable when the traveller turns to go away (6 pl.). We first enter a small open court planted with fruit-trees, a view of which can also be obtained from the hill. Fragments of columns are scattered about here. Passing through a place of prayer we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W. we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf, with a tomb, which since the 15th cent. has been called the tomb of Jeremiah. The prophet is said to have written his Lamentations here. These caverns were once inhabited by Muslim santons or monks. — In the S.E. angle of the court there is an entrance and a descent of 7 steps to a vault borne by a short, thick column, beyond which a passage like a door leads to the N. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. Steps lead down to the surface of the water. — The Cotton Grotto and the Grotto of Jeremiah were probably originally parts of the same quarry, and a ridge of rock may have once extended from this point to the town-wall, and been afterwards removed to increase the strength of the fortifications. — As already mentioned (p. 59) several English authorities (including the late General Gordon) regard the hill immediately above the Grotto of

Jeremiah as the true Golgotha, and one of the rock-tombs there as the Holy Sepulchre.

We return to the Damascus Gate and take the *Nâbulus Road* (p. 248). About 390 yds. from the gate is a high wall, on the right, enclosing the extensive possessions of the Dominicans. These include a church, a monastery, and the 'Ecole Biblique', a theological seminary, where public lectures on the archæology and history of Palestine are given at regular intervals. The ruins of two Churches of St. Stephen have been discovered here.

In 460 the Empress Eudoxia built a large church in honour of St. Stephen to the N. of the city, but this appears to have been destroyed when the Arabs besieged Jerusalem in 634-637. About the 8th cent. a humbler church and a monastery, dedicated to the same saint, was raised by the Greeks, also to the N. of the city. At that time and also later another church, to the S. of the Church of Zion, is mentioned as occupying the site of the saint's martyrdom. When the tradition was transferred to the N. church is unknown. The Crusaders found the latter in ruins in 1091, and though they restored it, they pulled it down again during the siege by Saladin in 1187.

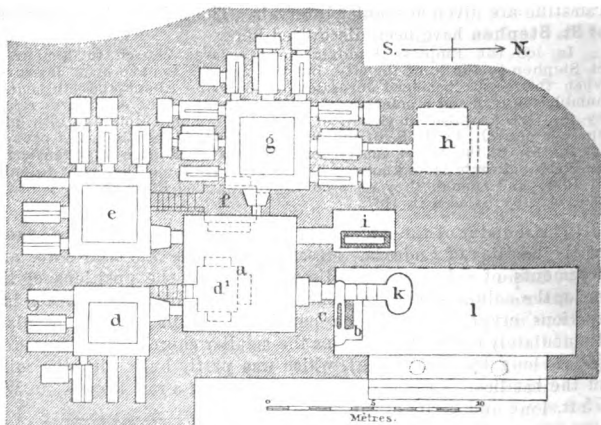
The remains of the larger church found here, to the E., are those of the basilica of Eudoxia. Mosaic pavements, the altar-slab, and fragments of columns were discovered, and the positions of the apse, the columns, and the aisles were quite distinct. Beneath is a spacious crypt. The church has been rebuilt on the old plan. Immediately to the W. of it lies the smaller church of the Crusaders (66 ft. long by 23 ft. wide), which was partly built with the ruins of the basilica. To the N. are four vaults, in a row from E. to W., 75 ft. long and 26 ft. broad.

We now proceed along the *Nâbulus road* till we come to a cross road (5 min.). A few paces to the E. of the cross-road are the so-called **Tombs of the Kings**, Arab. *Kubûr es-Salâtîn*. They belong to the French and are surrounded by a wall (fee to the custodian 5 p., more for a party). We enter from the W. side. A rock-hewn staircase of 24 steps, 9 yds wide, leads down into the tombs in an E. direction. We here observe channels cut in the rock for conducting water to the cisterns below; these cross the staircase at the 10th and 20th steps and lead down beside the wall to the right.

At the foot of the staircase we observe the beautiful cisterns, which have now been repaired; the smaller is on the right; straight before us is a much larger one, with a double-arched entrance in the wall of the rock. The roof is slightly vaulted and supported by a pillar. At the corners of each cistern are steps for drawing water. On the left is a round-arched passage which leads hence through a rocky wall, 4½ ft. thick, down three steps into an open court hewn in the rock, 30 yds. long and 27 yds. wide. We now at length perceive to the W. the richly hewn portal of the rock-tombs. The portal has lately been widened to 38 ft.; like that of St. James's grotto (p. 95), it was formerly borne by two columns, which relieved the open

space. Some of the mouldings of the portal are still in admirable preservation, consisting of a broad girdle of wreaths, fruit, and foliage.

In the vestibule (l) are fragments of columns, capitals, and fragments of sarcophagi. We cross over a round cistern (k) and descend a few steps; on our left is an angular passage (b) with a movable rolling stone (c) by which the entrance to the tomb could be closed.



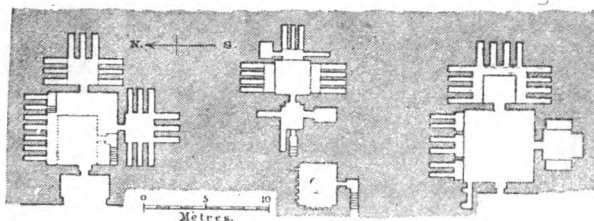
The chamber a is about  $6\frac{1}{2}$  yds. square, and from it four entrances, two to the S., one to the W., and one to the N., lead to tomb-chambers. The S.E. chamber (d) contains rock-shelves on three sides, and shaft-tombs (p. cxi) on the E. and S. In the N.W. angle we descend by 4 steps into a lower chamber (d') with 3 shelf tombs. The second chamber (e) has a depression in the middle, three shaft-tombs on the S., and three on the W.; this chamber also has a subsidiary chamber (f). The chamber (g) to the W. of the vestibule contains two shaft-tombs on the right and on the left, in addition to the shelves in the walls. In the middle is a passage leading to a small chamber with 3 shelf-tombs. From this chamber in the N. wall a passage leads farther down to a larger apartment (h), in which is a vaulted niche-tomb on the left, and a double shelf at the back. The different chambers bear distinct traces of having once been closed by properly fitted stone doors. The chamber i to the right of the principal entrance once contained a richly decorated sarcophagus (now in the Louvre).

These catacombs are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kaiba Sabua*, a noble who lived at the time of the Roman siege. It is most probable however, that this is the Tomb of *Queen Helena of Adiabene*

which, according to Josephus (Ant. xx. 4, 3), was situated here. This queen, with her son Izates, became converted to Judaism and for some time resided at Jerusalem, where she had a palace. Helena and Izates were buried in a handsome tomb with three pyramids, situated three stadia from Jerusalem, which was so famous that Pausanias compares it with the tomb of Mausolus. Izates had twenty-four sons, and hence the extent of the tomb. A sarcophagus, found by De Saulcy, bore an Aramaic inscription (in which the name of *Queen Zaddo* occurs) in Syriac and Hebrew characters, a proof that this Jewish queen belonged to a Syrian royal family, viz. that of Adiabene. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings'.

To the N. of the Kings' Tombs (to the right of the Nâbulus road), lie the house of the sect of the *Overcomers* (p. 36) and the well of *Shêkh Jerrâh*. Farther on, crossing over the flat bed of the upper valley of the Kidron (Arab. *Wâdî el-Jôz*, the valley of nuts), we pass a Jewish colony on the left, and on the right come to graves in the rock, among which the so-called grave of *Simon the Just* should be noticed. The Jews make pilgrimages to this spot. These is another Jewish colony to the N.

I. Tombs on level of ground. II. Basement. III. Upper series of tombs.



The road to the **Tombs of the Judges**, *Kubûr el-Kudât*, which leads on to En-Nebi Samwîl, branches off to the N.W. (left) from the Nâbulus road opposite the Church of St. Stephen (p. 106) and reaches the tombs in about 35 min. from the town. From the Tombs of the Kings we go in the direction of the minaret of En-Nebi Samwîl. After about 1/2 hr. we observe the entrance to the tombs in the rock on the right of the road. A forecourt, 6 1/2-7 ft. wide, has been hewn eastwards in the rock; the vestibule is 12 ft. wide, open in front, and provided with a gable. In the pediment is a ring from which pointed leaves extend in the form of rays. There is also a pediment over the portal leading into the tomb-chamber. The portal was once capable of being closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted niche-tombs; and at the back of these there are two other shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. (Pl. I) are two others on about the same level, and two on a lower level (Pl. II). On



each of three sides of the E. chamber are three shaft-tombs on a level with the ground (Pl. I), and 3 ft. above these (Pl. III) are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted niche-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The subterranean side chamber to the S.W. was originally a quarry. The myth that the 'Judges of Israel' are buried here is of modern origin. These chambers have also been styled 'tombs of the prophets' *Kubûr el-Anbiyâ*, and by others are assigned to members of the Jewish courts of justice. — There are other rock-tombs in the vicinity, but none of so great extent.

We return by the road from En-Nebi Samwil to the Damascus Gate, or we turn by a hill of ashes into a path to the right, which takes us past St. Paul's (p. 82) to the Jaffa road.

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